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How to Win:

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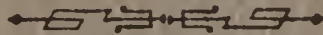
Sure Secrets 

 Of Success!

MENTAL AND SOCIAL CULTURE AS AN AID

TO THE EXERTING OF

PERSONAL MAGNETISM.



BY L. H. ANDERSON.

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*The JOHN J. and HANNA M. McMANUS
and MORRIS N. and CHESLEY V. YOUNG
Collection*



Prof. L. H. Anderson.

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SURE SECRETS OF SUCCESS!

MENTAL AND SOCIAL CULTURE AS AN AID

TO THE EXERTING OF

PERSONAL MAGNETISM.

BY L. H. ANDERSON.



Arranged for the private perusal, profound study and diligent practice of the students of the National Hygienic Institute, Chicago.

The wonderful success of our students in the past, the high endorsement of our methods by intelligent people, who, having had positive proof of the influence exerted on the health and entire nervous system, added to the supercharging of the body with human magnetism and electricity, has made our reputation imperishable.

While this book contains little pertaining directly to Personal Magnetism, yet the suggestions, if heeded, will prevent the student indulging in habits which would be a detriment to the exerting of the same.

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**The JOHN J. and HANNA M. McMANUS
and MORRIS N. and CHESLEY V. YOUNG**

Collection

Gift—Oct. 12, 1955

INTRODUCTION.



THE author of this work is perfectly aware that many of the facts in the following pages must appear exceedingly startling to such of his readers as may come to the perusal of these facts without any previous preparation. But he would entreat all such persons, otherwise competent to the investigation, to lay aside all prejudices, and weigh the evidence, with calmness, candor, and impartiality.

The superstitious man is unable, or afraid, to exercise his reasoning faculties. He is unwilling to inquire, or incapable of directing his intellectual and moral faculties towards the impartial investigation of truth. He is perfectly satisfied with the first partial convictions which his indisciplined mind has once led, however incautiously, to embrace, and obstinately indisposed to suffer them to be disturbed or modified by any other, even more matured views.

“The man who dares to think for himself and act independently, does a service to his race,” says one of the brightest modern thinkers, and daily experience shows that it is energetic individualism which produces the most powerful effects upon the life and action of others, and really constitutes the best practical education. Schools, academies and colleges give but the merest beginnings of culture in comparison with it.

What are the means by which my mental faculties may be best developed and strengthened? What is the most successful mode of study? How much, and when, and how? How shall I learn the principles of politeness, of personal accomplishment—of rendering myself agreeable? What are the errors into which I am most liable to fall? what the habits I should seek to avoid?

These are questions that come home to everyone, but on which instruction has been greatly neglected. With no word of counsel in his whole course of instruction, the youth is expected to develop for himself mental success and social excellence.

To present the leading principles of mental and social culture, is the object of this work, a part of which is abridged from Dr. Watts' inestimable "Improvement of the Mind." Many of the maxims and rules of conversation and politeness are from Chesterfield's "Letters to his Son." A few paragraphs have been taken from other standard authors. For the remainder of the work, as well as for its general arrangement, Prof. L. H. Anderson, principal of the National Hygienic Institute, Chicago, is responsible.

Every day witnesses the triumph of Personal Magnetism, and men of great intellect are constantly being forced to acknowledge, with surprise, the success of persons whose abilities, in comparison with their own, have been inconsiderable. These men know precisely the scope of their faculties, and never wander beyond them. They wait patiently for opportunities which are the kind they can improve, and they never let one pass unimproved. Being unnoticed, they excite so much the less opposition, and at last they surprise the world by the attainment of an object which others deem as far away from their ambition as it seemed beyond their reach.

While it is impossible in a world make up of widely differing individuals, to formulate a set of rules by which each could be shown the surest and swiftest way to success in life, still it is possible to call attention to certain qualities of mind and character whose possession has come to be universally looked upon as essential to those who may aspire to struggle into the front rank of the world's workers. As a matter of fact, it would be as difficult to define the common expression "success in life" as it would be to lay down a royal road which leads to it. Given a hundred definitions, from as many men, each treating the subject from his own standpoint, and no two of them would be found alike; and the opinion of each of these, as time passed along with its inevitable ups and downs, would be found to vary considerably. Flushed with recent success, the speculator to-day would see in the possession of millions and in the control of vast interests the only proper goal for a man of his great genius; tamed a few days later by unexpected reverses, and he sees in some conservative enterprise the fittest sphere of his future usefulness. Perhaps, then, without attempting the impossible, in a definition of success in life, which will fit all who are seeking it, it will do to look upon it as the accomplishment of the laudable life-purpose of a man of natural or cultivated parts, who has found an object in life worth living and working for, and has worked honestly and perseveringly to attain it. As a rule, the larger the endowment of those faculties which go to build up success in life, the higher the aim which accompanies them; but it must not be forgotten that man is the most cultivable of all God's creatures, and that by careful and intelligent study of the qualities which have enabled others to shine, one may acquire them and employ them in building up similar accomplishments. This being

so, it does not lie in the power of the young man who feels that he possesses only a moderate share of intelligence, force and ability, to decide, on this account, that he is not called upon to fight for one of the front places of his generation. The most brilliant lives have often been those of men of ordinary gifts, who, exerting to the utmost such power as has been given them, have accomplished more than hundreds of men who were much more bountifully supplied with mental qualifications.

Among all the mental qualifications which help on to success in life, there is none which is of more importance than self-reliance. If you want a thing well done, *do it yourself*, says the old saw, and hence comes it that those who rely most upon themselves for the accomplishment of any aim, are the ones who do the best work. "Heaven helps those who help themselves" is a well-trying maxim, embodying in small compass the results of vast human experience. The spirit of self-help is the root of all genuine growth in the individual; and, exhibited in the lives of many, it constitutes the true source of national vigor and strength. Help from without it often enfeebling in its effects, but help from within invariably invigorates. Whatever is done for men or classes, to a certain extent takes away the stimulus and necessity of doing for themselves; and where men are subjected to over-guidance and over-government, the inevitable tendency is to render them comparatively helpless.

Attention, application, accuracy, method, punctuality and dispatch are the principle qualities required for the efficient conducting of business of any sort. These, at first sight, may appear to be small matters; and yet they are of essential importance to human happiness, well-being and usefulness. They are little things, it is true, but human

life is made up of comparative trifles. It is the repetition of little acts, which constitutes not only the sum of human nature, but which determines the character of nations; and where men or nations have broken down, it will almost invariably be found that neglect of little things was the rock on which they split. Every human being has duties to be performed, and therefore, has great need of cultivating the capacity for doing them—whether the sphere of action be the management of a household, the conduct of a trade or profession, or the government of a nation.

It is the result of every day experience that steady attention to matters of detail lies at the root of human progress; and that diligence, above all, is the mother of good luck. Accuracy is also of much importance, and an invariable mark of good training in a man, accuracy in observation, accuracy in speech, accuracy in the transaction of affairs. What is done in business must be well done; for it is better to accomplish perfectly a small amount of work than to half-do ten times as much. (A wise man used to say, "Stay a little, that we may make an end the sooner.") The leading idea is, that nothing really succeeds which is not based on reality; that sham, in a large sense, is never successful; that in the life of the individual, as in the more comprehensive life of the state, pretention is nothing and power is everything.

The author has attempted to state the vital conditions of success, that is, the truth which really prevails. Possibly his statements, in some cases, may have the extravagance and injustice of epigram; but he still trusts that the idea may be perceived through all the exaggerated modes of its expression.

Reader, if you have undertaken the study of these sciences, the most sublime and useful of all the sciences,

in order to gratify merely selfish desires; if you intend to use the information given for your own interest alone, and to the detriment of your fellow men, let us earnestly entreat of you, for the good of others and for your own peace of mind in this world and the next, to close the book when you finish this sentence, and either commit it to the flames or give it to some one with purer motives, and more benevolent designs. We can place in your hands a most potent agency for good or evil; used for proper purposes, and with a clear appreciation of what you owe to yourself and others, it will cause thousands to rise up and call you blessed. But if, on the other hand, you think only of yourself, if you take advantage of the ignorance of the multitude, and use for dishonest purposes these great powers which are placed at your command, language cannot describe the punishment that you will deserve, and that will surely follow on such a course. It is not for us to point out the direful consequences of such abuse; we will only say that your responsibility is in direct proportion to your knowledge, and if you are wise you will heed our counsel.

A few *hoggish* patrons who '*want the earth,*' so to speak, have complained that this little work is too small for the price asked; true, it is not a ponderous volume, but it contains the cream of *all* that is of use to the scholar, and does not confuse by saying a great deal when a very little would suffice. These miserly individuals remind us of the chinaman who bought the largest boots he could find so as to get as much leather for his money as possible. Such people may become magnetic but we doubt it.

Yours sincerely,

PROF. L. H. ANDERSON.

Success.

“ Nothing Succeeds Like Success.”

CHAPTER I.

SUCCESS is the favorable termination of an attempt—the crowning attainment of well directed effort. It is the opposite of failure and confers great honor on him who honorably wins it.

Labor is necessary to the attainment of success and is the child of Ambition fostered by Hope.

The animating wrays of Hope fill sluggish veins with warm enthusiasm and engender a purpose in life.

Success is a goal, attractive to ambitious men as loadstone to iron, shining forth as a golden shrine set in the future, illuminated and made resplendent in the brilliant light of Hope.

Hope is a potent and important factor to the attainment of success.

Find a man without hope and you have found a man fit for the insane asylum or ready to commit suicide. Therefore keep your eye steadily on the shrine of your ambitions and cling to Hope.

Work with a single purpose. It is the only way you can become absolute master of the situation in any walk of

life. If you are not full master of the situation, Hope will deceive you and your shrine will topple in the dust, a broken and worthless idol.

Aim high but be reasonable in what you expect. Remember that though your ambition of to-day may be gratified to-morrow it will but be supplanted by another ambition, whose object is as strongly cherished and as elusive as was the other but yesterday, which will still lead you on.

Thus is ambition never satisfied and ever keeping you in hot pursuit of something just beyond your reach. This is as it should be. It is a constant stimulus to activity and important to the moulding of a useful life.

All men should work and each should conscientiously perform his part as a factor to the final consummation of the great plan of the universe.

We are always grasping for something we do not possess.

If, perchance, we get it, its charm is soon lost to us in the pursuit of some other object which seems more desirable or perhaps without which it seems that which we do possess will not be perfect.

Thus are we lead on and on to dizzy heights of knowledge, fame or wealth from where looking down and back we wonder how objects of our early desires could ever have been attractive.

Crave all you can honorably get but don't ask too much—you can not get all.

You will nearly always shoot lower than you aim, but remember it is always well to aim high, and that success in this age is only a matter of determination, energy and steadfastness of purpose possible to every man of stability, judgment and honor regardless of the size of the house in

which he may have been born or the financial condition of his ancestors.

Chapin says: "Man was sent into the world to be a growing and exhaustless force."

Bear well in mind the fact that you are a man and think of Emerson's words: "O rich and various man! thou palace of sight and sound, carrying in thy senses the morning and night and the unfathomable galaxy; in thy brain the geometry of the city of God; in thy heart the power of love and the realms of right and wrong."

You are a man and your life can not approach too near the ideal of Shakespeare when he says: "What a piece of work is man! how infinite in faculty! in apprehension how like a god! the beauty of the world, the paragon of animals."

HOW TO ATTAIN SUCCESS.

RULE I.—Deeply possess your mind with the importance of a good judgment, and the rich and inestimable advantage of right reasoning. Review the instances of your own misconduct in life; think how many follies and sorrows you might have escaped, and how much guilt and misery you might have prevented, if from your early years you had taken due pains to judge aright concerning persons, times and things. This will awaken you with lively vigor to address yourself to the work of improving your reasoning powers, and seizing every opportunity and advantage for that end.

II. Consider the weakness and frailty of human nature in general, which arise from the very constitution of a soul united to a material body. Consider the depth and difficulty of many truths, and the flattering appearances of

falsehood, whence arise an infinite variety of dangers to which we are exposed in our judgement of things.

III. A slight view of things so momentous is not sufficient. You should therefore contrive and practise proper methods to acquaint yourself with your own ignorance, and to impress your mind with a sense of the low and imperfect degree of your present knowledge, that you may be incited with labor and activity to pursue after greater measures. Among others you may find methods such as these successful:

1. Survey at times the vast and unlimited regions of learning. Let your meditations run over the names of all the sciences, with their numerous branchings, and innumerable particular themes of knowledge; and then reflect how few of them you are acquainted with in any tolerable degree.

2. Think what a numberless variety of questions and difficulties there are belonging even to that particular science in which you have made the greatest progress, and how few of them there are in which you have arrived at a final and undoubted certainty.

3. Read the accounts of those vast treasures of knowledge which some of the dead have possessed, and some of the living do possess. Read the almost incredible advances which have been made in science. Acquaint yourself with persons of great learning, that by converse among them, and comparing yourself with them, you may be animated with new zeal to equal them as far as possible, or to exceed: thus let your diligence be quickened by a generous and laudable emulation.

Remember this, that if upon some few superficial acquirements you value, exalt and swell yourself, as though you were a man of learning already, you are thereby build-

ing an impassable barrier against all improvement; you will lie down and indulge idleness, and rest yourself contented in the midst of deep and shameful ignorance.

IV. Presume not too much upon a bright genius, a ready wit, and good parts, for this, without labor and study, will never make a man of knowledge and wisdom. This has been an unhappy temptation, to persons of a vigorous and lively fancy, to despise learning and study. They have been acknowledged to shine in an assembly, and to sparkle in a discourse of common topics, and thence they took it into their heads to abandon reading and labor, and grow old in ignorance; but when they had lost their vivacity of animal nature and youth, they became stupid and sottish even to contempt and ridicule.

Witty men sometimes have sense enough to know their own foible, and therefore craftily shun the attacks of argument, or boldly pretend to despise and renounce them, because they are conscious of their own ignorance, and inwardly confess their want of acquaintance with the skill of reasoning.

V. As you are not to fancy yourself a learned man because you are blessed with a ready wit, so neither must you imagine that large and laborous reading, and a strong memory, can denominate you truly wise.

It is meditation and studious thought, it is the exercise of your own reason and judgment upon all you read, that gives you good sense even to the best genius, and affords your understanding the truest improvement. A boy of a strong memory may repeat a whole book of Euclid, yet be no geometrician; for he may not be able perhaps to demonstrate one single theorem.

A well-furnished library and a capacious memory are indeed of singular use towards the improvement of the mind; but if all your learning be nothing but a mere amass-

ment of what others have written, without a due penetration into the meaning, and without a judicious choice and determination of your own sentiments, I do not see what title your head has to true learning above your shelves. Though you have read philosophy and theology, morals and metaphysics in abundance, and every other art and science, yet if your memory is the only faculty employed, with the neglect of your reasoning powers, you can justly claim no higher character than that of a good historian of the sciences.

Here note, many of the foregoing rules are more peculiarly proper for those who are conceited of their abilities, and are ready to entertain a high opinion of themselves. But a modest, humble youth, of a good genius, should not suffer himself to be discouraged by any of these considerations. They are designed only as a spur to diligence, and a guard against vanity and pride.

VI. Be not so weak as to imagine that a life of learning is a life of lazyness and ease. Dare not give up yourself to any of the learned professions, unless you are resolved to labor hard at study, and can make it your delight, and the joy of your life.

VII. Let the hope of new discoveries, as well as the satisfaction and pleasure of known truths animate your daily industry. Do not think learning in general is arrived at its perfection, or that the knowledge of any particular subject in any science cannot be improved, merely because it has lain five hundred or a thousand years without improvement. The present age, by the blessing of God on the ingenuity and diligence of men, has brought to light such truths in natural philosophy, and such discoveries in the heavens and the earth, as seemed to be beyond the reach of man.

VIII. Do not hover always on the surface of things,

nor take up suddenly with mere appearances; but penetrate into the depth of matters, as far as your time and circumstances allow, especially in those things which relate to your own profession. Do not indulge yourself to judge of things by the first glimpse, or a short and superficial view of them; for this will fill the mind with errors and prejudices, and give it a wrong turn and an ill habit of thinking, and make much work for retraction.

As for those sciences or those parts of knowledge which either your profession, your leisure, your inclination, or your incapacity forbid you to pursue with much application, or to search far into them, you must be contented with an historical and superficial knowledge of them, and not pretend to form any judgement of your own on those subjects which you understand very imperfectly.

IX. Once a day, especially in the early years of life and study, call yourself to an account, and inquire what new ideas, what new proposition or truth you have gained, what further confirmation of known truths, and what advances you have made in any part of knowledge; and let no day, if possible, pass away without some intellectual gain: such a course, well pursued, must certainly advance you in useful knowledge. It is a wise proverb among the learned, borrowed from the lips and practice of a celebrated painter: "Let no day pass without one line at least;" and it was a sacred rule among the Pythagoreans that they should every evening thrice run over the actions and affairs of the day, and examine what their conduct had been, what they had done, or what they had neglected; and they assured their pupils that by this method they would make a noble progress in the path of virtue.

X. Maintain a constant watch at all times against a dogmatical spirit; fix not your assent to any proposition in a firm and unalterable manner, until you have some firm

and unalterable ground for it—until you have arrived at some clear and sure evidence, and have turned the proposition on all sides, and have searched the matter through and through, so that you cannot be mistaken. And even where you may think you have full grounds of assurance, be not too early nor too frequent in expressing this assurance in a positive manner, remembering that human nature is always liable to mistake.

A dogmatical spirit naturally leads us to arrogance of mind, and gives a man airs in conversation which are too haughty and assuming.

A dogmatical spirit inclines a man to be censorious of his neighbors. Every one of his own opinions appears to him written as it were with sunbeams, and he grows angry that his neighbor does not see it in the same light. He is tempted to disdain his correspondents as men of a low and dark understanding, because they will not believe as he does.

Men of this spirit, when they deal in controversy, delight in reproaches. They abound in tossing about absurdity and stupidity among their brethren; they cast the imputation of heresy and nonsense plentifully upon their antagonists, and in matters of sacred importance they deal out their anathemas in abundance upon Christians better than themselves; they denounce damnation upon their neighbors without either justice or mercy; and when they pronounce sentences of divine wrath against supposed heretics, they add their own human fire and indignation. A dogmatist in religion is not a great way off from a bigot, and is in high danger of growing up to be a persecutor.

XI. Though caution and slow assent will guard you against frequent mistakes, yet you should have courage enough to retract any mistake and confess any error; frequent changes are tokens of levity in our first determina-



Nurse, father, mother and *baby*. (Hypnotized subjects.)

tions, yet you should never be too proud to change your opinion, nor frightened at the name of changeling. Learn to scorn those vulgar bugbears, which confirm foolish man in his old mistakes, for fear of being charged with inconstancy. I confess it is better not to judge than to judge falsely; it is wiser to withhold our assent till we see complete evidence: but if we have too suddenly given our assent, as the wisest man sometimes does, if we have professed what we find afterwards to be false, we should never be ashamed nor afraid to renounce the mistake.

XII. Have a care of trifling with things important and momentous, or of sporting with things awful and sacred: do not indulge in a spirit of ridicule, as some witty men do, on all occasions and subjects. This will as unhappily bias the judgment on the other side, and incline you to set a low estimate on the most valuable objects. Whatsoever evil habit we indulge in will insensibly obtain a power over our understanding and betray us into many errors.

XIII. Ever maintain a virtuous and pious frame of spirit, for an indulgence of vicious inclinations debases the understanding and perverts the judgement. Sensuality ruins the better faculties of the mind. An indulgence of appetite and passion enfeebles the powers of reason: it makes the judgment weak and susceptible to every falsehood, and especially to such mistakes as have a tendency towards the gratification of the animal nature, and it warps the soul aside from the steadfast honesty and integrity that necessarily belong to the pursuit of truth. It is the virtuous man who is in a fair way to wisdom. "God gives to those that are good in his sight wisdom, and knowledge, and joy:" (Eccles. ii. 26.)

Piety towards God, as well as sobriety and virtue, are necessary qualifications to make a truly wise and judicious

man. He that abandons religion must act in such contradiction to his own conscience and best judgment, that he abuses and spoils the faculty itself. It is thus in the nature of things, and it is thus by the righteous judgment of God.

CHAPTER II.

THE GOOD TO BE OBTAINED FROM OBSERVATION
READING, INSTRUCTION BY LECTURES,
CONVERSATION AND STUDY,
COMPARED.

THERE are five eminent means or methods whereby the mind is improved in the knowledge of things; and these are observation, reading, instruction by lectures, conversation, and meditation; the last, in a more peculiar manner, is called study.

Let us survey the general definitions or descriptions of each and all of them.

HOW TO BE OBSERVING.

1. It is owing to observation that our mind is furnished with the first simple and complex ideas. It is this that lays the ground-work and foundation of all knowledge, and makes us capable of using any of the other methods for improving the mind; for if we did not attain a variety of sensible and intellectual ideas by the sensations of outward objects, by the consciousness of our own appetites and passions, pleasures and pains, and by inward experience of the actings of our own spirits, it would be impossible either for

men or books to teach us anything. It is observation that must give us our first ideas of things, as it includes sense and consciousness.

2. All our knowledge derived from observation, whether it be of single ideas or of propositions, is knowledge gotten at first hand. Hereby we see and know things as they are, or as they appear to us; we take the impressions of them on our minds from the original objects themselves, which give clear and strong conceptions. Whereas the knowledge we derive from lectures, reading, and conversation is but the copy of other men's ideas—that is, a picture of a picture.

3. Another advantage of observation is, that we may gain knowledge all the day long, and every moment of our lives. Every moment of our existence, except while we are asleep, we may be adding something to our intellectual treasures, and even the remembrance of our dreaming will teach us some truths, and lay a foundation for a better acquaintance with human nature, both in the powers and the frailties of it.

WHAT TO READ AND HOW TO PROFIT BY IT.

By reading we acquaint ourselves in a very extensive manner with the affairs, actions, and thoughts of the living and the dead in the most remote nations and most distant ages, and that with as much ease as though they lived in our own age and nation. By reading we may learn something from all portions of mankind, whereas by observation we learn all from ourselves, and only what comes within our own direct cognizance; and by our conversation we can enjoy only the assistance of a very few persons—those who are near us and live at the same time, our neighbors and contemporaries; but our knowledge is much more narrowed still if we confine ourselves to our own solitary

reasonings, without observation or reading, for then all our improvement must arise only from our own inward powers and meditations.

4. By reading we learn not only the actions and the sentiments of different nations and ages, but we transfer to ourselves the knowledge and improvements of the most learned men, the wisest and the best of mankind, when or wheresoever they may have lived; whereas we can obtain the conversation and instruction of those only who are within the reach of our dwelling or our acquaintance, whether they are wise or unwise; and sometimes that narrow sphere scarce affords any person of eminence in wisdom or learning, unless our instructor happen to have this character. And as for our study and meditations, even when we arrive at some good degree of learning, our opportunities for further improvement in knowledge by them are still far more contracted than those that may be afforded by reading.

5. When we read good authors we learn the best, the most labored, and most refined sentiments of wise and learned men, for they have studied hard, and have committed to writing their maturest thoughts, the results of long study and experience; whereas by conversation, and in lectures, we often obtain only the present thoughts of our tutors or friends, which, though they may be bright and and useful, are at first perhaps sudden and indigested, and mere hints which have risen to no maturity.

6. It is another advantage of reading that we may review what we have read. We may consult the page again and again, and meditate on it at successive seasons in our serenest and most retired hours, having the book always at hand; but what we obtain by conversation and in lectures is often lost again as soon as the company breaks up or the day vanishes, unless we happen to have a good memory or,

quickly retire and note down what we have found of value. For the same reason, and for the want of retiring and writing, many a learned man has lost useful meditations of his own, and could never recall them.

HOW TO GET THE GREATEST POSSIBLE BENEFIT FROM
LECTURES.

1. There is something more sprightly, more delightful and more entertaining in the living discourse of a wise and well-qualified teacher, than there is in the silent and sedentary practice of reading. The very turn of voice, the good pronunciation, and the polite and alluring manner which some teachers have attained, will engage the attention, keep the soul fixed, and convey instruction in a more lively and forcible way than is possible in the mere reading of books.

2. A tutor or instructor, when he paraphrases and explains an author, can mark out the precise point of difficulty or controversy and unfold it. He can show you which paragraphs are of greatest importance, and which are of less moment. He can teach his hearers what authors or what parts of an author are best worth reading on any particular subject, and thus save his disciples much time and pains by shortening the labors of their private studies. He can show you what were the doctrines of the ancients in a compendium which perhaps would cost much labor and the perusal of many books to attain. He can inform you what new doctrines or sentiments are arising in the world before they come to the public, as well as acquaint you with his own private thoughts and his own experiments and observations, which never were and perhaps never will be published to the world, and yet may be very valuable and useful.

3. When an instructor in his lectures delivers any matter of difficulty or expresses himself in such a manner

as seems obscure, so that you do not take up his ideas clearly or fully, you have opportunity, when the lecture is finished or at other proper seasons, to inquire how such a sentence should be understood, or how such a difficulty may be explained and removed.

If there be permission given to converse freely with the tutor, either in the midst of a lecture or at the end of it, concerning any doubts or difficulties that occur to the hearer this brings it very near to conversation or discourse.

PROFITABLE CONVERSATION.

1. When we converse familiarly with a learned friend, we have his own help at hand to explain to us every word and sentiment that seems obscure in his discourse, and to inform us of his whole meaning, so that we are in much less danger of mistaking his sense; whereas in books whatsoever is really obscure may abide always obscure without remedy, since the author is not at hand that we may inquire his meaning.

2. If we mistake the meaning of our friend in conversation we are quickly set right again, but in reading we many times go on in the same mistake, and are not capable of recovering ourselves from it. Thence it comes to pass that we have so many contests in all ages about the meaning of ancient authors, and especially of the sacred writers.

3. When we are discoursing upon any theme with a friend, we may propose our doubts and objections against his sentiments and have them solved and answered at once. The difficulties that arise in our minds may be removed by one enlightening word; whereas in reading, if a difficulty or question arise in our thoughts, which the author has not happened to mention, we must be content without a present answer or solution of it.

4. Not only are the doubts which arise in the mind upon any subject or discourse easily proposed and solved in conversation, but the difficulties we meet with in books and in our private studies may find a relief by friendly conferences. We may pore upon a knotty point in solitary meditation many months without a solution, because perhaps we have gotten into a wrong tract of thought, and our labor, while we are pursuing a false scent, is not only useless and unsuccessful, but it leads us perhaps into a long train of error for want of being corrected in the first step. But if we note down the difficulty when we read it, we may propose it to an intelligent friend or teacher when we see him. We may thus be relieved in a moment and find the difficulty vanish: he beholds the object perhaps in a different view, sets it before us in quite a different light, leads us at once into evidence and truth, and that with a delightful surprise.

5. Conversation calls into light what has been lodged in the recesses and secret chambers of the soul. By occasional hints and incidents it brings useful notions into remembrance: it unfolds and displays the hidden treasures of knowledge with which reading, observation and study, have before furnished the mind. By mutual discourse the soul is awakened and allured to bring forth its hords of knowledge and it learns how to render them most useful to mankind. A man of vast reading without conversation is like a miser who lives only to himself.

6. In free and friendly conversation our intellectual powers are now animated, and our spirits act with a superior vigor in the quest and pursuit of unkown truths. There is a sharpness and sagacity of thought that attends conversation beyond what we find whilst we are shut up reading and musing in our retirement. Our souls may be serene in solitude, but not sparkling, though perhaps we are employed

in reading the works of the brightest writers. It often happens in free discourse that new thoughts are strangely struck out, which in calm and silent reading would never be excited. By conversation you will both give and receive this benefit, as flints when put into motion and in striking against each other produce living fire on both sides, which would never have arisen from the same hard materials in a state of rest.

7. In generous conversation amongst ingenious and learned men we have the great advantage of proposing our private opinions, and bringing our sentiments to the test, and learning in a safe and compendious way that the world will judge of them, how mankind will receive them, what objections may be raised against them, what defects there are in our scheme, and how to correct our mistakes. These advantages are not so easy to be obtained by our own private meditations, for the pleasure we take in our own notions, and the passion of self love, as well as the narrowness of our views, tempt us to pass too favorable an opinion on our own schemes; whereas the variety of genius in our several associates, will give happy notice how our opinions will stand in the view of mankind.

8. It is also another considerable advantage of conversation, that it furnishes the student with a knowledge of men and the affairs of life, as reading furnishes him with book learning. A man who dwells all his days among books may amass a great amount of knowledge, but he may still be a mere scholar, which is a contemptible sort of character in the world. A hermit shut up in his cell in a college contracts a sort of mould and rust upon his soul, and all his airs of behavior, have a certain awkwardness in them; but these awkward airs are worn away by degrees in company. The scholar becomes a citizen or a gentleman, a neighbor and a friend: he learns how to dress his senti-

ments, in the fairest colors, as well as to set them in the strongest light. Thus he brings out his notions with honor: he makes some use of them in the world, and improves theory by practice.

SERIOUS AND PROFOUND MEDITATION.

Mere lectures, reading and conversation, without thinking, are not sufficient to make a man of knowledge and wisdom. It is our own thought and reflection, study and meditation, that must attend all the other methods of improvement, and perfect them.

1. Though observation and instruction, reading and conversation, may furnish us with many ideas of men and things, yet it is our own *meditation*, and the labor of our own thoughts, that must form our judgment of them. It is our own mind that must judge for ourselves concerning the agreement or disagreement of ideas, and form propositions of truth out of them. Reading and conversation may acquaint us with many truths, and with many arguments to support them; but it is our own study and reasoning that must determine whether the propositions are true, and whether the arguments are just and solid.

2. It is confessed there are a thousand things which our eyes have not seen, and which would never come within the reach of our personal and immediate knowledge and observation, because of the distance of time and place: these must be known by consulting other persons; and that is done either in their writings or in their discourses. But after all, let this be a fixed point with us, that *our own reflection and judgment alone must determine how far we receive that of which books or men inform us*, and how far they are worthy of our assent and credit.

3. It is meditation and study that transfer and con-

vey the notions and sentiments of others to ourselves, so as to make them properly our own. *It is our own judgment upon them, as well as our memory of them, that makes them become our own property.*

4. By study and meditation we improve the hints that we have acquired by observation, conversation and reading. We take more time in thinking, and by the labor of the mind we penetrate deeper into the themes of knowledge, and carry our thoughts sometimes much further on many subjects than we ever met with in the reflections of others, either in the books of the dead or the discourses of the living. It is our own reasoning that draws out one truth from another, and forms a whole scheme or science from a few hints which we borrowed elsewhere.

5. By a survey of these things we may justly conclude that he who spends all his time in hearing lectures, or poring upon books, without observation, meditation or converse, will have but a mere historical knowledge of learning, and be able only to tell what others have known or said on any subject. He that lets all his time flow away in conversation, without due observation, reading or study, will gain but a slight and superficial knowledge, which will be in danger of vanishing with the voice of the speaker. He that confines himself to his closet and his own narrow observation of things, and is taught only by his own solitary thoughts, will be in danger of a narrow spirit, a vain conceit of himself, and an unreasonable contempt of others; and after all he will obtain but a very limited and imperfect view and knowledge of things, and will seldom learn how to make that knowledge useful.

These five methods of improvement should be pursued jointly, and go hand in hand where our circumstances are so happy as to find opportunity and convenience to enjoy them all; though I must give opinion that two of them,

namely, reading and meditation, should employ much more of our time than public lectures or conversation and discourse. As for observation, we may be always acquiring knowledge in that way, whether we are alone or in company.

Let the enlargement of your knowledge be a constant view and end in life, since there is no time or place, no transactions, occurrences, or engagements, which exclude us from this method of improving the mind. When we are alone, even in darkness and silence, we may converse with our own hearts, observe the working of our own spirits, and reflect upon the inward motions of our own passions in some of the latest occurrences in life; we may acquaint ourselves with the powers and properties, the tendencies and inclinations both of body and spirit, and so gain a more intimate knowledge of ourselves. When we are in company, we may discover something more of human nature, of human passions and follies, and of human affairs, vices and virtues, be conversing with mankind and observing their conduct. Nor is there anything more valuable than the knowledge of ourselves and the knowledge of men, except it be a knowledge of God who made us, and our relation to Him as our Governor.

When we are in the house or the city, wheresoever we turn our eyes we see the works of men: when we are abroad in the country we behold more of the work of God. The skies above and the ground beneath us, the animal and vegetable world around about us, may entertain our observation with ten thousand varieties.

Endeavor, therefore, to derive some instruction or improvement of the mind from every thing which you see or hear, from every thing which occurs in human life, from every thing within you or without you. Read the wisdom of God and his admirable contrivance in them all; read his

almighty power, his rich and various goodness in all the works of his hands.

2. From the day and the night, the hours and the flying minutes, learn a wise improvement of time, and be watchful to seize every opportunity to increase in knowledge.

3. From the vicissitudes and revolutions of nations and families, and from the various occurrences of the world, learn the instability of mortal affairs, the uncertainty of life.

4. From the vices and follies of others, observe what is hateful in them; consider how such a practice looks in another person, and remember that it looks as ill or worse in yourself. From the virtue of others learn something worthy of your imitation.

5. From the deformity, the distress, or calamity of others, derive lessons of thankfulness to God, and hymns of grateful praise to your Creator, Governor and Benefactor, who has formed you in a better mould, and guarded you from those evils. Learn also the sacred lesson of contentment in your own estate, and compassion to your neighbor under his miseries.

6. From your natural powers make this inference, that they were not given you for nothing, but for some useful employment to the honor of your Maker, and for the good of your fellow-creatures, as well as for your own best interest and final happiness.

7. From the sorrows, the pains, the sicknesses, and sufferings that attend you, learn the evil of sin and the imperfection of your present state. From your own sins and follies learn the patience of God toward you, and the practice of humility toward God and man.

8. Thus from every appearance in nature, and from every occurrence of life, you may derive natural, moral and religious observations to entertain your minds, as well as

rules of conduct in the affairs relating to this life and that which is to come.

Among books which are proper and requisite, in order to improve our knowledge in general, or our acquaintance with any particular science, it is necessary that we should be furnished with vocabularies and dictionaries of several sorts, namely, of common words, idioms and phrases, in order to explain their sense; of technical words, or the terms of art, to show their use in arts and sciences; of names of men, countries, towns, rivers, and the like. These are to be consulted and used upon every occasion; and never let an unknown word pass in your reading without seeking for its sense and meaning.

If such books are not at hand, you must supply the want of them as well as you can, by consulting those who can inform you; and it is useful to note down matters of doubt and inquiry in some pocket-book, and take the first opportunity to get them resolved, either by person or books.

Be not satisfied with a mere knowledge of the best authors that treat of any subject, instead of acquainting yourselves thoroughly with the subject itself. There are many young students who are fond of enlarging their knowledge of books, who content themselves with a notice of their title-pages, which is the attainment of a bookseller rather than of a scholar. Such persons are under a great temptation to practice these two follies: To heap up a great number of books at a greater expense than most of them can bear, and to furnish their libraries infinitely better than their understanding; and when they have gotten such rich treasures of knowledge upon their shelves, to imagine themselves men of learning, and take a pride in talking of the names of famous authors, and the subjects of which they treat, without any real improvements of their own

minds in true science or wisdom. At best their learning reaches no further than the indexes and tables of contents, while they know not how to judge or reason concerning the matters contained in those authors.

And indeed how many volumes of learning soever a man possesses, he is still deplorably poor in his understanding, until he has made those several parts of learning his own property by reading and reasoning, by judging for himself, and remembering what he has read.



CHAPTER III.

How to Succeed in Business.

“In battle or business whatever the game,
In law, or in love, it is ever the same;
In the struggle for power, or scramble for pelf,
Let this be your motto, “Rely on yourself.”
For whether the prize be a ribbon or throne,
The victor is he who can go it alone.”

—SAXE.

WHETHER your life shall be successful or not, is a question which may be answered by yourself alone. It cannot be done by proxy. Temperance, frugality, honesty, and economy, accompanied by a strong determination and perseverance, coupled with the power of personal magnetism, will bring you to the goal of success and prosperity. Nothing else will. “The longer I live,” said Fowell Buxton, “the more I am certain that the great difference between men, between the feeble and the powerful, the great and the insignificant, is *energy—invincible determination*—a purpose once fixed, and then death or victory! That quality will do anything that can be done in this world; and no talents, no circumstances, no opportunities, will make a two legged creature a man without it.” The path of success in business is invariably the path of common sense. The best kind of success in every man’s life is not that which comes by accident, and “lucky hits” often turn out very unlucky in the end. “We may succeed for a time by fraud, by surprise, by violence, but

we can succeed permanently only by means directly opposite." "Honesty is the best policy," and it is upheld by the daily experience of life; uprightness and integrity being found as successful in business as in everything else. It is possible that the scrupulously honest man may not grow rich as fast as the unscrupulous and dishonest man, but the success will be of a truer kind, earned without fraud or injustice. And even though a man should for a time be unsuccessful, still he must be honest; better lose all and save character. For character is itself a fortune, and if the highly principled man will hold in his way courageously, success will surely come—nor will the highest reward of all be withheld from him,

Success is a science. It may not be so understood. With a majority of failures, why should it be? It is not found in the gaining of millions, for many a beggar at heart has been counted by the world as wealthy. And many a rich man in mind, and life, and enjoyment, has been considered poor.

All we can go by outwardly is appearance. The doctors, lawyers and merchants, build up their custom largely by appearances and partly by being what they claim to be.

Life is its own success or its own failure. The lover of a million unknown friends is less favored than of a hundred well known. A few will remember us; the most will forget and care little; but of the few who do remember, how good to be well thought of, as just, as upright, as earnest, as original, as not having begged our way through, but given to the world some fair compensation for our right to a place in its business.

The man who succeeds is the popular man—the person who has hosts of acquaintances, and who does not hesitate to ask a favor, any more than he does to do one. He cultivates his acquaintances and blossoms out before each one.

He is always glad to see them, and always has a smile and a pleasant word.

Beyond a certain point he is intimate with none, knowing that a man with strong friendships is sure to have some decided enemies, and an enmity often is most convenient. The popular man knows all the prominent members of the club, but he never neglects those who fill the ranks of mediocrity. He is especially thoughtful of his elders. Everything that comes to his mill is grist.

There is nothing hypocritical in all this. The popular man is what he seems to be. He wishes well to every one, himself included, and he would do no one an ill turn. He wishes no one to do him harm. His desire is to make things pleasant to others, that others may make things pleasant to him.

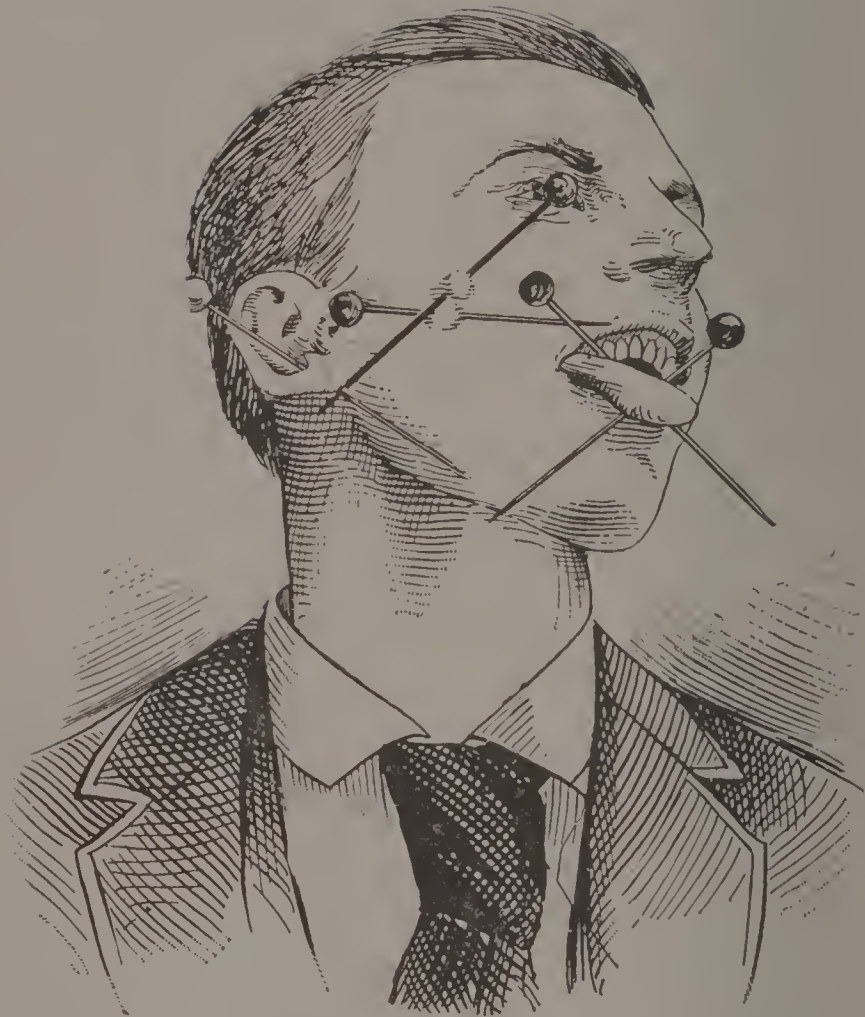
What he does, he does well, no matter how small it is.

Such a man is sure to command success. He is thorough and can be depended upon in purely business relations, and in his social life he charms and attracts his acquaintances, so that every one wants to help him.

Women smile on him, and his chances of marrying well are tenfold better, even if he is poor, than a more sedate and quiet man of possibly much greater force of character.

One of the most important subjects on which to stand "just right" is the matter of drinking, for of all the terrible curses that have destroyed humanity, intemperance is the most fearful.

There is no sin which doth more deface God's image than drunkenness; it disguiseth a person, and doth even unman him. Drunkenness makes him have the throat of a fish, the belly of a swine, and the head of an ass. Drunken.



Hypnotized subject with hat pins thrust through tongue, cheek and ear, proving insensibility to pain. (From a life photograph.)

OR SURE SECRETS OF SUCCESS.

ness is the shame of nature, the extinguisher of reason, the shipwreck of chastity, and the murder of conscience.

Drink perverts the appetite, weakens the will, debases the moral nature. It makes a man coarse, brutal and repulsive, and seems to cast out every element of manliness and principle of honor. The only safe rule is to let it alone. If there is not sufficient resolution to resist the first glass, what folly to suppose that the tenth or the fiftith can be put away, when the habit of drinking is more or less formed, and an appetite created.

Young man as you cherish all the fond hopes and bright promises of your youth; as you value the lofty aspirations of your ambitious manhood; as you would preserve the brain to conceive, the will to direct and the arm to execute in all their might as God has given them to you; as you would fill your obligations to society, and to your family, as you spare sorrow to the parents who lean upon you, do not tamper with this fearful vice.

In the conflict of life, when struggling with trials and misfortunes, and at times well-nigh overwhelmed, let us also call to our aid the same indomitable heroism. We have but one life to live, a few short years are all that is allotted us in which to show of what stuff we are made, and how shall we acquit ourselves and then the opportunity for glorious, heroic action is over forever, the harvest time will have ended, and the night will have come when no man can work.

The man who has resolved to make the most of himself will strive to develop to the utmost all his faculties, and improve all opportunities for honorable advancement. No matter if he is not gifted with genius. no matter if he is even below the standard of mediocrity, he will be lifted up into the bracing atmosphere of earnestness, and roused to a life of activity and devotion to duty.

Then strive to make the most of yourself, however un-

promising you may be in yourself, however discouraging your surroundings, and dark may appear your future. The simple resolve on your part to do this will give you strength, and nerve you with new courage and hope. With laudable motives to urge you on, it will lead you to the heights of success where, looking back on the path you have traversed, you will be astonished at the mountains of difficulty you have scaled, and the depths of perplexity and discouragement through which you have safely passed.

Every professional man should cultivate a knowledge of things and of men outside of his special department. He should scorn no knowledge that comes to him, even if it be of facts quite removed from his ordinary needs.

The secret of success lies not so much in knowing what to say, as what to avoid saying. There are brilliant talkers of whom we are always in dread, lest they sting us by careless sarcasm or witty rejoinder. Better an eternal silence than to scatter firebrands and cause heartaches; such conversers bring upon themselves the well-merited contempt and condemnation of mankind.

The ground work of conversation is knowledge of the subject under consideration, and without this, words are but useless twaddle.

Next in importance in knowing what to say, is the ability to say it clearly, forcibly and magnetically. Thousands who have knowledge, have not the power of expression, and thus their wisdom is but of small account to others.

Most minds are so constituted as to require a stimulus to arouse their noblest energies; and one of the best means to awaken our dormant powers, is the knowledge of what others have done under circumstances similar to our own.

It is encouraging to even the dullest mind, to see what pluck has done in spite of poverty, obscurity and the most unfavorable circumstances, and how many of the

worlds best workers and profoundest thinkers have risen from unpromising beginnings.

Young man, do not let your heart sink because you have never seen the inside of a college, and possess only a common-school education; because you seem to yourself so dull and stupid, compared to many who appear quick-witted and wise; because you may not be able to wear such good clothes, or have not the easy polished address of others who are favorites in society; because your arms seem so short, and the prizes of life so high; remember, that thousands have started in the world with advantages infinitely poorer than your own, and yet have left their names and deeds on the roll of fame; remember, that the very struggles and obstacles which you think will prevent you from rising, are the tests by which you are measured, and if you have not the pluck and bravery to grapple with them, you are not worthy to enter into the company of those great, great souls, who have won the victory.

If we treat others with due respect, and with manners cordial and frank, we are paying them a compliment which they cannot overlook. We show that we have a delicate consideration for their feelings and pleasure, and that we regard them worthy of our confidence and esteem. There are few natures, if any, which will not reciprocate these feelings, and soon assume towards us the same attitude.

A courteous manner has been the means of bringing thousands of young men to positions of honor, wealth and influence. It is like the "sesame" of the ancient story, which opens otherwise impassable barriers.

HOW TO GET RICH.

It might be supposed, from the comparatively few who become rich, that there is some mysterious secret which is necessary to know in order to acquire wealth. This is a

mistake, unless the secret lies in the very simplicity of the matter.

Franklin said, that "The way to wealth is as plain as the way to market. It depends chiefly on three words, industry, frugality and economy; that is, waste neither time nor money, but make the best use of both. Without industry and frugality, nothing will do, and with them everything."

Spend less than you earn. Take this rule for your guide, and it will lead you to fortune. There are hundreds of men who have been receiving princely revenues for years but who still remain poor, because they allow their expenses to exceed their incomes.

P. T. Barnum, who acquired a large fortune by his own exertions, and who has had an extraordinary opportunity for observation, says, that the way to get rich is quite simple; all you have to do is to spend less than you earn, and to shun "rum and tobacco."

The men who amass wealth are usually men of integrity, punctual and methodical in their business habits, and rich also in the kindly impulses of humanity which endear them to hosts of friends. It is true that corrupt men sometimes accumulate wealth, but it generally slips from them in the end or soon becomes scattered. The only wealth that can give real enjoyment is that which is honestly obtained.

But it is impossible for every man to be a millionaire, although he have all the qualities and virtues which have been enumerated. The wealth of the world is limited, and where there is one millionaire there must of necessity be thousands of men in moderate circumstances. Fortunately, true riches are not dependent on the accumulation of a certain amount of money, for many men possessing immense fortunes have fancied themselves on the way to the poor

house, and have denied themselves the common necessities of life.

Said a wise man: "I take him to be a truly rich man that lives upon what he has, owes nothing, and is contented; for there is no fixed sum of money, nor quantity of estate, that can make a man rich, since no man is truly rich that has not so much as perfectly satiates his desire of having more; for the desire for more is want, and want is poverty."

So, though it be impossible for every man to acquire an immense fortune, it is possible for him to become rich in this true sense and no other riches are worthy of seeking.

THE SECRET OF SUCCESS.

Although there is no privileged road which leads to success in life, yet it is interesting and instructive to gather hints from the conspicuous examples of those who have reached that desired goal.

It is said that Cornelius Vanderbilt, on being asked by a young acquaintance, who was admiring his sumptuous office, how he had managed to acquire such immense wealth, the great financier looking up from his desk and replied: "By minding my own business and saying nothing about it."

With industry and economy, I entertain strong confidences that you will succeed; but indolence or inattention will be sure to bring ruin and disgrace.

I beseech you, therefore, to give your whole attention to your business.

Industry and economy in early life, unless some peculiar misfortune overtake you, will secure you the support and enjoyment when old age or sickness comes.

"And what is equally important, interest and enterprise

insures the respect of your fellow-citizens, without which life is scarcely worth preserving.

Deal justly and honestly with everybody. Money costs too much if not honestly acquired.

Treat everybody with whom you have business with civility and attention. Kind words and courteous deportment are essential to success in business.

If your hands can't be usefully employed, attend to the cultivation of your mind. Always speak the truth. Make few promises. Live up to your engagements. Keep your own secrets, if you have any. When you speak to a person, look him in the face. Good company and good conversation are the sinews of virtue. Good character is above all things else. Your character cannot be essentially injured except by your own acts. If any one speaks evil of you, let your life be so that none will believe him. Drink no kind of intoxicating liquors. Ever live (misfortune excepted) within your income. When you retire to bed, think over what you have done during the day. Make no haste to be rich, if you would prosper. Small and steady gains give competency with a tranquil mind. Never play at a game of chance. Avoid temptation, through fear you may not withstand it. Earn money before you spend it. Never run into debt unless you can see a way to get out again. Do not put off until to-morrow that which should be done to-day.

The following shows how easy it is to accumulate a fortune providing you systematically save money. The figures show what would be the result at the end of fifty years by saving a certain amount each day, and putting it at interest at the rate of six per cent:—

One cent, \$950. Ten cents, \$9,504. Twenty cents, \$19,006. Thirty cents, \$28,512. Forty cents, \$38,015. Fifty cents, \$47,520. Sixty cents, \$57,024. Seventy

cents, \$66,528. Eighty cents, \$75,032. Ninety cents, \$85,537. One dollar, \$95,041. Five dollars, \$475,208.

Nearly every person wastes enough in twenty or thirty years, which, if saved and carefully invested, would make one quite independent; but the principle of small savings has been lost sight of in the general desire to become wealthy in a short time.

THE VALUE OF A COMPETENT INSTRUCTOR.

There are few persons of so penetrating a genius, and so just a judgment, to be capable of learning the arts and sciences without the assistance of teachers. There is scarcely any science that is properly and speedily learned, even by the noblest genius with the best books, without a tutor. Books are a sort of dumb teachers: they point out the way to learning; but if we labor under any doubt or mistake, they cannot always answer sudden questions, or explain present doubts and difficulties: this is properly the work of a living instructor.

There are few tutors who are sufficiently learned to sustain all the parts and provinces of instruction. The sciences are numerous, and many of them lie far wide of each other; and it is best to enjoy the instructions of two or three tutors at least. Then we may expect that each will teach the few parts of learning which are committed to his care in greater perfection. But where this advantage cannot be had with convenience, one superior teacher may supply the place of two or three common instructors.

It is not sufficient that instructors be skilful in those sciences which they profess and teach; they should also have skill in the art or method of teaching, and patience in the practice of it. There are some very learned men, who know much, yet have not the talent of communicating their knowledge.

A good tutor is one who can and will apply himself with diligence and concern, and indefatigable patience, to effect what he undertakes: to teach his students and see that they learn; to adapt his way and method, as near as may be, to the various dispositions, as well to the capacities of those whom he instructs, and to inquire often into their progress and improvement.

And he should take particular care of his own temper and conduct, that there be nothing in him or about him which may set a bad example; nothing that may savor of a haughty temper, or a mean and sordid spirit; nothing that may expose him to the aversion or to the contempt of his scholars, or create a prejudice in their minds against him and his instructions. If possible, he should have so much of a natural candor and sweetness combined with all the improvements of learning, as may convey knowledge to the minds of his students with a gentle insinuation and sovereign delight, and tempt them to the highest improvement by a resistless and insensible force. But I shall have occasion to say more on this subject, when I come to teach personal magnetism personally.

Let the learner endeavor to maintain an honorable opinion of his instructor, and heedfully listen to his instructions, as one willing to be led by a more experienced guide; and though he is not bound to accept every sentiment of his tutor, yet he should so far comply with him as to resolve upon a just consideration of the matter. and try and examine it thoroughly with an honest heart, before he presume to determine against him.

It is a frequent folly in students to fancy themselves wiser than those who teach them. At the first view, or upon a very little thought, they think they can discern weakness or mistake in what their teacher asserts, and reject at once sentiments and doctrines which their teachers

have determined, perhaps, after years of mature study, careful observation, and much prudent experience.

It is true teachers and masters are not infallable, nor are they always in the right; and it must be acknowledged, it is a matter of some difficulty for younger minds to maintain a just veneration for the authority and advice of their parents and the instructions of their tutors, and yet at the same time secure to themselves a just freedom in their own thoughts.

If we would improve our minds by conversation, it is a great happiness to be acquainted with persons wiser than ourselves, and to enjoy their conversation frequently. If they happen to be a little reserved, use all obliging methods to draw out of them what may increase your own knowledge.

If you happen to be in company with a merchant or a sailor, a farmer or a mechanic, lead them into a discourse of the matters of their peculiar province or profession; for every one knows, or should know, his own business best. In this sense a common mechanic may be wiser than the philosopher. By this means you may gain some improvement in knowledge from every one you meet.

Confine not yourself always to one sort of company, or to persons of the same party or opinion, either in matters of learning, religion, or civil life, lest if you should happen to be educated in early mistake, you should be confirmed and established in it by conversing only with persons of the same sentiments. A free and general conversation with men of various countries and of different parties, opinions, and practices, so far as it may be done safely, is of excellent use to undeceive us in many wrong judgments which we may have framed, and to lead us to just thoughts.

In mixed company, among acquaintances and strangers,

endeavor to learn something from all. Be swift to hear; but be cautious with your tongue, lest you betray your ignorance or offend some who are present. The Scriptures severely censure those who speak evil of the things they know not. Acquaint yourself with persons and parties which are far distant from your common life and customs: this is a way whereby you may form a wiser opinion of men and things. Prove all things, and hold fast that which is good, is a divine rule, and it comes from the Father of light and truth.

Be not frightened nor provoked at opinions different from your own. Some persons are so confident they are in the right that they will not come within the hearing of any notions but their own: they have their little province in the intellectual world, where they fancy the light shines while all the rest is in darkness. They never venture into the ocean of knowledge, nor survey the riches of other minds, which are as solid and useful, and perhaps are finer gold than what they ever possessed.

Believe that it is possible to learn something from persons much below yourself. We are all shortsighted, and our views are, at best, narrow and limited. We often see but one side of the matter, not extending our sight far enough to reach every thing that has a connection with the thing we talk of. We see but in part, and know but in part; therefore it is no wonder that we do not form right conclusions. Even the proudest admirer of himself might find it useful to consult with others, though of inferior capability and penetration. We have a different prospect of the same thing, if I may so speak, according to the different position of our understandings towards it: a weaker man may sometimes light on notions which have escaped a wiser, and which the wiser man might make a happy use of, if he would condescend to notice them.



Eyes of a hypnotized subject turned down and back, they usually turn up and back. (Copied from a life photograph.)

To men of business and the genera' public I appeal and especially to those who wish to apply personal magnetism to business purposes, such as selling goods, obtaining the confidence of the community, and bettering their condition in life by obtaining wealth and consequent prosperity.

A great deal has been written by interested parties on the corruptibility of riches; about money being the root of all evil; that riches do not make hapiness; that poor people are happier than rich; that gold is a curse, and the cause of crime etc. Now all this looks very well in theory, but who among my readers do not know that the very opposite is the result, and those who talk so much and preach so persistently on the curse of gold, are themselves very anxious to secure as much of this root of evil as possible for themselves and their families. Money is not a curse but a blessing. Riches is the reward of mankind, the hope of all, and providence intended it to be so, and those only are happy (as far as happiness in this world goes) who, if they are not exactly rich, have at least a sufficiency to make them contented. Poverty is the curse of the world; poverty is nine cases out of ten the cause of crime; poverty fills our prisons and alms houses; poverty makes a man a forger, a drunkard and a murderer; poverty is brutalizing in its effects, makes good men bad ones, and takes the crown of innocence (woman's virtue) from a pure heart, leaving in place shame, disgrace, agony, indignation, broken hearts, and often the death of the unfortunate victims themselves. The thief and criminal were born such; and the poor, betrayed, outraged—unfortunate—little more very often, than a child in years, nestled once in its mother's arms, pure and innocent as the white robed angels, who sing before the throne of God. What made the one a murderer, another a thief and so on through the whole catalogue of

crime? I say, poverty, will be as a rule, the general answer. The rich, by nature are no better than the poor, but they have not the temptation to steal, having plenty without; they are surrounded with riches, luxury, refinement, learning, intelligence, and the fine arts, and they have no inducement to commit bobbery and crime. Poverty makes men coarse, vulgar, profane, brutal and lost to all shame, while on the contrary wealth is a civilizer, refines the mind by education and those elegant surroundings that money only can purchase.

To understand personal magnetism, is to understand how to secure wealth and happiness, and is of incaculable benefit to all classes of the community.

A concentration of a *positive controlling will* on a person passive, and consequently easily impressed, will do more in selling goods, obtaining favors, and gaining confidence, than the combined efforts of a dozen men, who use only argument and obliging manners. The clergyman can accomplish more good to his congregation by personal magnetism than by mere peruasive or theological discussions? The physician can benefit his patient in many cases, more by his influence than by medicine, and the parent can use it so as to benefit both himself and his entire family.

If you are to be a salesman or solicitor, your power lies in your ability to influence others. Anybody can sell to a man who wants to buy. He would buy anyway. Your success lies in your power to infuse in others a desire, and thus create a demand for your goods.

Some people seem naturally endowed with a peculiar magnetic force. Many such exercise over their fellows an irresistable power. We say they are full of personal magnetism, and wonder how they get it. Such persons seem naturally to possess a hypnotic power. By their

forcible way of doing things they also possess a great deal of suggestive power. It all comes of enthusiasm, energy and concentration of mind, with a consequent clearness of thought and conception, which may be easily acquired by anyone possessing our great secrets as taught in the full course in Vital and Mental or Personal Magnetism.

We all have this force latent in us. All it needs is developement. Without enthusiasm, energy and concentration of thought and steadfastness of purpose our best efforts can but be insipid and impotent. The philosophy of ones influence over others lies in a close study of human nature, personal magnetism, a deep concentration of purpose, a ceaseless application to business and an everlasting, unconquerable persistence maintained by full confidence in self, spurred on by limitless ambition and encouraged by a strong hope.

Exercise your will power, for "where there's a will there's a way." Never think you cannot. Never allow yourself to be governed by circumstances, but make circumstances to suit yourself.

Study the actions of persons who are successful, and who control and govern by the will; hold up your head and try to imitate them.

Recollect that humility is a virtue only when it does not allow you to be trampled under foot.

All the elements which form a good and attractive character are essential to the art of pleasing. In business affairs we delight to deal with men in whom we find integrity. Truth is so naturally pleasing that we derive great satisfaction from an honest character. Should you be suspected of injustice, malignity perfidy, lying, etc., all the graces and knowledge of the world will never procure you esteem, friendship and respect. The first of the requisites in our intercourse with the world, and the chief

giving pleasure to those with whom we associate, is inviolable sincerity of heart, coupled with a knowledge of the power of exerting personal magnetism.

Would you possess this grand gift, whereby you may rise to pre-eminence and be known as the owner of a master mind? Would you step out from the rank and file of the mediocrists and brain workers? If so, the road is a short and easy one. If you would travel it—if you would be a pilgrim to the shrine of success—read the prospectus in the latter part of this book, and then “mark, learn, and inwardly digest” what you have read. Think over the contents of this book; follow out other thoughts it may suggest; then act according to your own good judgment. If it has caused you to think, its mission has been accomplished.

In conclusion: everything to prove beneficial must be especially adapted to the characteristics of each individual. There is no balm in Gilead, potent enough to cure all evils or to accomplish unanimously good results, without special and personal instructions suited to each individual's sex, age, condition, temperament, occupation and general natural abilities, which guarantees to all a successful accomplishment of this great work. For this reason you can readily see that it would be utterly impossible to publish in book form general instructions that would give the most important secrets of the art.

This is what makes our plan especially valuable, as it deals privately with you and for you, giving you only such methods as will positively make you successful in the shortest possible time. Men who have made their names imperishable for all time are those whose “personal magnetism,” and whose ability to read character was cultivated in the highest degree. Such knowledge is not born in one, any more than is the learning of the scientist or great jurist

or philosopher; it is acquired by study and observation and experiment. Those who are competent to read character from faces, fascinate and comprehend the motives and springs of human conduct at a glance, are like the skillful general who knows the position of the enemy and strength of his equipment, and can, therefore, determine when and where to move his forces and operate to any advantage.

There are few persons of so penetrating a genius, and so just a judgment, as to be capable of learning the arts and sciences without the assistance of teachers. There is scarcely any science that is properly and speedily learned, even by the noblest genius with the best books, without a tutor. Books are a sort of dumb teachers: they point out the way to learning; but if we labor under any doubt or mistake, they cannot always answer sudden questions, or explain present doubts and difficulties: this is properly the work of a living instructor.

A good tutor is one who can and will apply himself with diligence and concern, and indefatigable patience, to effect what he undertakes; to teach his students, and see that they learn; to adapt his way and method, as near as may be, to the various dispositions, as well as to the capacities of those whom he instructs, and to inquire often into their progress and improvement.

And he should take particular care of his own temper and conduct, that there be nothing in him or about him which may set a bad example; nothing that may savor of a haughty temper, or a mean and sordid spirit; nothing that may expose him to the aversion or to the contempt of his scholars, or create a prejudice in their minds against him and his instructions. If possible, he should have so much of a natural candor and sweetness combined with all the

improvements of learning, as may convey knowledge to the minds of his students with a gentle insinuation and sovereign delight, and tempt them to the highest improvement by a resistless and insensible force. But I shall have occasion to say more on this subject, when I come to teach personal magnetism personally.

Let the learner endeavor to maintain an honorable opinion of his instructor, and heedfully listen to his instructions, as one willing to be led by a more experienced guide; and though he is not bound to accept every sentiment of his tutor, yet he should so far comply with him as to resolve upon a just consideration of the matter, and try and examine it thoroughly with an honest heart, before he presume to determine against him.

If we would improve our minds by conversation, it is a great happiness to be acquainted with persons wiser than ourselves, and to enjoy their conversation frequently. If they happen to be a little reserved, use all obliging methods to draw out of them what may increase your own knowledge.

When a man speaks with much freedom and ease, and gives his opinion in the plainest language of common sense, do not presently imagine you shall gain nothing by his company. Sometimes you will find a person who, in his conversation or his writings, delivers his thoughts in so plain, so easy, so familiar and perspicuous a manner, that you both understand and assent to everything he says, as fast as you read or hear it; hereupon some hearers have been ready to conclude in haste, Surely this man says none but common things: I knew as much before, or I would have said all this myself. This is a frequent mistake.

And be careful always to remember Solomon's rule, and let a speaker fairly finish before you reply; "for he that answereth a matter before he heareth it, it is folly and shame unto him."

As you should carry about with you a constant and sincere sense of your own ignorance, so you should not be afraid nor ashamed to confess this ignorance, by taking all proper opportunities to ask and inquire for further information. Never remain in ignorance for want of asking.

Many a person might have arrived at a considerable degree of knowledge, if he had not been full of self-conceit, and imagined that he knew enough already, or else was ashamed to let others know that he was ignorant. God and man are ready to teach the meek and the humble; but he that fancies himself to know any particular subject well, or that will not venture to ask a question about it, is not likely to put himself into the way of improvement by inquiry and diligence. A fool may be "wiser in his own conceit than ten men who can render a reason;" and such a one is very likely to be always a fool.

Take heed of affecting always to shine in company above the rest, and to display the riches of your own understanding or your oratory, as though you would render yourself admirable to all that are present. This is seldom well taken in polite company: much less should you use such forms of speech as would insinuate the ignorance or dullness of those with whom you converse.

When you are in company talk often, but never long. In that case, if you do not please you are sure not to tire your hearers. There are many persons who, though they have nothing to talk of, never know when to leave off talking.

CHAPTER IV.

HOW TO SUCCEED IN LOVE.

“Man’s love is of man’s life a thing apart,
’Tis woman’s whole existence.”

—BYRON’S DON JUAN.

“With easy freedom and gay address,
A pressing lover seldom wants success.”

—ROWE.

LOVE SURPASSES ALL THE OTHER human passions. All ages prove this, by having justly christened it “the one grand master-passion.” Other things awaken enthusiasm, this rises to a passion, and renders many fairly mad. Even sharp commercial men, who know how to get over one hundred cents’ worth out of every dollar used, often literally squander money on women they love. What consumes as much of human time and means? Men spend freely on religion, politics, vanities, drink, etc., but on what half as freely as on Love? Even the untold sums lavished on the female toilet and fashions are only so much spent to make women captivating and enamouring to man. Love, or desire to awaken it, prompts all. How many men, women, farmers, mechanics, workmen, merchants, literati, adventurers, etc., work with might and main, suffering untold pains and privations, to make money solely to expend on Love in some form—on wives, daughters, husbands, sons, “mistresses,” balls, parties, or their paraphernalia, etc. Men spend freely on what yields them most pleasure, and

the amount spent on this sentiment, throughout all its forms—conjugal, illicit, and the family—fairly admeasures its relative power over them. Then what human Faculty consumes equal “means?” Church-goers go to see and be seen by the opposite sex more than to worship. Let each sex worship separately and few would go at all, and those soon return disappointed. The untold sums spent on church toilets have their chief object, not increased Worship, for one can pray as fervently in homespun as in brocade, and without jewelry as with, but to appear charming and captivating to the other sex. Not that we oppose Love going to church; for it has as good a right there as Worship; and young folks to court going home from meeting Sunday evening, as from singing-school or party; yet Love goes there the most.

WHAT ONE LIFE EMOTION ever took a hold so deep, or wielded a power half as magical over your soul, or permeated the very rootlets of your entire being, as did your Love? Wherever you went it followed you. Whatever you did it haunted you, or compelled you, willing or unwilling, to succumb to its power, and muse night and day on your loved one? What equally revolutionized your whole life, or ever made you half as happy? How infatuated, spellbound, and perfectly beside themselves, it always renders its “love-sick” victims! To enforce its necessity by repeating its rationale.

Capacity to love and awaken this tender passion is as much a gift, a real genius, as any other; and the basis of all conjugal excellence. On it rests the entire superstructure of wedlock. Out of it, like limbs and fruit from their trunk, grow all marital virtues and enjoyments.

LOVE IS STRONGER IN SOME, AND WEAKER IN OTHERS. As some excel in one gift, yet lack another, are good in music, but poor in figures, etc., so this loving, lovable capacity is strong in some, but weak in others. The difference between different persons in this respect is indeed heaven-wide. Those in whom it is large and normal instinctively make good husbands and wives without effort, yet those who lack it make poor ones, though they try their best. A man ever so industrious, steady, provident, liberal, pious, moral, intelligent, etc., if this Faculty is weak, is only a poor, commonplace husband, unloving and unloved ; comparatively soulless, withered, barren, indifferent, cold-hearted, rigid, uncouth, and cares little for woman in general, or wife in particular, and is cared little for by either ; while he in whom it is healthy and normal is like a perpetually overflowing fountain, constantly bubbling up with sparkling waters of conjugality. He loves woman in general, and wife in particular, which both awakens their love, and teaches him instinctively just how to comport himself toward both. He is all warmth, glowing, gushing, and rich in all masculine attributes ; while he in whom it is deficient is unmanned, emasculated in soul and body, and proportionally worthless as a husband.

A WOMAN whose Love is weak is cold, spiritless, passive, tame and barren in all feminine attractions and virtues ; half dead and alive ; like leather as compared with skin, having the female groundwork, but lacking its life and soul ; may indeed be a great worker and a good housekeeper ; the kindest and best of neighbors ; refined, proper and much besides ; but will be barren in womanliness, and therefore lack this one thing needful in conjugality, this very heart's core of female nature and the lova-

ble wife. Though good in all other respects, yet as a wife proper she is proportionally good for nothing. "I would as soon marry a post as her," said a well-sexed man of an extra nice, refined, intellectual, squeamish, unmarried woman of thirty, in whom this Faculty was wanting.

How INFINITELY GLORIOUS this loving, lovable capacity! What sacrifices for its object it inspires! What faults it hides! What virtues it develops! What other felicity equals it! What ecstasy as ecstatic! What a zest it imparts to every other life function and enjoyment! What joy in being loved! Girl, you little realize the intrinsic worth of that tender regard for you existing in your lover's soul, or you would not trifle with it. No emotion, not even worship, is any more sacred. Ye who have never loved stand aside, for novices are counted out; as are ye who have loved only indifferently. But all ye who have loved HEARTILY, was not that love-season your most sacred life-epoch? Were you not regenerated by it? Not sprinkled, but baptized ALL OVER. To love and be loved tamely, passively, is something; but to love and be loved with a whole-souled and a POWERFUL affection, is life's most luxurious and delicious feast perpetually served up. Have and prize musical gift, poetical talent, or any other you may possess; but to whatsoever other gift I possess let me superadd an intense, a doting-devoted LOVE-NATURE, and a lovable object. Be rich, yet unloving, if you will, but let ME be affectionate, though poor. Give me a clear head along with a warm heart, yet if but one, the warm, doting, loving heart first.

LOVE! How inexpressibly sacred! Less so than divine worship only. What other human emotion except divine worship penetrates quite as deeply into the very

rootlets and soul of human existence as does this tender sentiment? For what does a man "launch out" so freely as to the devoted, affectionate, responsive wife whom he loves so tenderly and devotedly? She usually gets more of his time, money, feelings and affection generally, than does his Saviour, though that is not quite right.

The practical importance of this problem is almost infinite, because the lessons it teaches are proportionately valuable. None more so. It teaches men how to render themselves acceptable to women, and women to men; any given man how to fascinate the woman he selects, and any woman just what to do and how to feel and act, what traits to manifest and what not, in order to make herself lovely and loved, selectable and selected in marriage—girls, old maids, how much is all that worth?—the married how to retain each other's affections; and by converse what displeases and alienates; and many other like invaluable lessons.

LOVE'S MESSENGER IS MAGNETIC, because Love itself is; as is also that life it initiates. Cupid's darts are not material forms, faces, eyes, tones, etc., because its work is not. Magnetism is the more immediate instrument of life, and its two positive and negative forces obviously embrace its *modus operandi* of both its creation, and all its functions, thus:

TWO BODIES POSITIVELY CHARGED REPEL each other, as do two negatively; while one positive, mutually attract.

The male is positive, the female negative; and their Love consists in their mutual attraction, which is greater or less as each is more or less magnetically charged, absolutely, and as regards each other. Two men may love

each other, so may two women when one is strongly masculinized, takes mostly after father, and the other strongly feminized. A man and a woman both strongly masculine or feminine may dislike each other, at least feel no magnetic attraction, because both are positive to each other, or both negative; but one fully masculine and the other feminine will be powerfully attracted to each other.

Falling in Love is perfectly explainable on this magnetic theory, but on no other. To meet at a party, in church, or steamboat, and instantly, on sight, mutually become perfectly "smitten," "mashed," "electrified," "enamoured," "Love-struck," "dead in-Love." Mutually "delighted" is too tame to express their passion; for their delight in each other is ecstatic. Each electrifies the other from head to foot, physically and spiritually. Neither ever felt anything like it. Their two entities rush together and blend like positive and negative galvanic forces, enrapturing both. Their very proximity thrills each other, because their magnetisms are interchanged through air. Each spell-binds and is spell-bound by the other. Both embarrass and are embarrassed by the other, perhaps too much for utterance. Both were full of this Personal Magnetism, which both gave off and received from the other.

ALL MEN, ALL WOMEN HAVE SOME of this Personal Magnetism.

If two of opposite sex are well charged and take hands, each can distinctly feel a magnetic current streaming up their own arms and shoulders; each giving and receiving it, to their mutual benefit. This male and female magnetism is the soul of gender, and its interchange, in which loving consists, is Nature's creative instrumentality.

Novels describe it ; but what predecessor or contemporary has ever before ever touched its analysis? Mark how many love Facts it explains and lessons it teaches.

Throw yourself, O courting youth, upon your own interior sense of propriety and right, as to both the beginning and conducting of courtship, after learning all you can of Personal Magnetism and have no fears as to results, but quietly bide them, in the most perfect assurance of their happy eventuality!

CULTIVATE AND MANIFEST WHATEVER QUALITIES YOU WOULD AWAKEN. You inspire in the one you court the precise feelings and traits you yourself experience. This law effects this result. Every Faculty in either awakens itself in the other. This is just as sure as gravity itself. Hence your success must come from within, depends upon yourself, and not the one courted. MEN can learn in just what attributes in them "take" with women in general, and their own admired one in particular ; while women are told in what traits in them awaken masculine appreciation and Love.

ANY MAN WHO CAN BEGIN to elicit any woman's Love can perfectly infatuate her more and more, solely by Personal Magnetism ; and all women who once start a man's Love—no very difficult achievement—can get out of him, and do with him, anything possible she pleases. The charming and fascinating power of serpents over birds is as nothing compared with that a woman can wield over a man and he over her. Ladies, recall your Love heyday. You had your lover perfectly spell-bound. He literally knew not what he did or would do.

The love-making art which can effect all this and much more, thus becomes well worth knowing ; yet is one of

“the lost arts.” Since the art of gallantry is thus valuable, how much more that of Love-making?—only its perfection.

DISSEMINATING SCIENTIFIC KNOWLEDGE concerning this much joked-about subject of Love-making thus becomes a work of philanthropy and social reform far transcending all others.

Why not give and take lessons in courtship as much as in music or grammar? Is it less important? Parents should teach their children early, and those taught “by sad experience” should instruct those not yet maritally spoiled.

ABOUT WINNING THE AFFECTIONS OF THE OPPOSITE
SEX, AND A HAPPY MARRIAGE.

It would be a waste of words to insist on a truth which all sensible people admit without argument, that marriage is the natural relation of the sexes. Ever since the beginning of time, the philosophers, sages, historians, romancers and poets have endeavored to explain the subtle, mysterious influence which draws or inclines two of the opposite sex toward each other in a mystic unity of mutual preference and favor, until in the expressive language of Holy Writ, “the twain become one flesh.” Mingling with the first breezes of Paradise, laden with the first fresh perfumes of Eden, glowing with the beauteous hues of Eve’s first blush when Adam whispered words of rapture in her ear—one sentiment, one passion pervades all animated nature, which the whole world recognizes by one sweet word only—and that word is LOVE. The inspired poets have vied with each other for many ages in profusion and opulence of description endeavoring to convey in language the peculiarities of intense affection—the thoughts which crowd the

brain when proffered love, accepted and requited, is sealed by "one long kiss, the kiss of youth and love." But, while we know that there are very many separate existences which *naturally* glide together—as naturally as moonbeams meet the sea—yet there are innumerable instances of those whose blissful experience after marriage shows that they were manifestly intended for each other, and made to make each other happy; and still, were it not that some influence, unknown to one of them, had brought them together, they would forever have remained unmarried. And I will here state, since there are thousands who are probably unacquainted with the fact, that there is now claimed to be a Secret of winning (for any one who may wish) the sincere and unchanging affection of any one of the opposite sex whose love may be desired. This extends not only to the single of either sex who love and would have that love returned, with a view of being united in wedlock; but it is also equally potent to reconcile and make happy those who have loved, wooed and married, and between whom there may be unhappy differences, quarrels, or matrimonial coolness and dislike. Personal Magnetism enables the operator to acquire the necessary controlling, positive mind, while the one on whom it is to be tried, and whose affections or confidence you wish to gain, being ignorant of the operator intending to subject them to this mighty influence is, as a matter of necessity, quite passive, and easily controlled, receiving an impression of love, esteem, confidence or respect, by the use of which men and women can gain the sincere and undivided affection of each other permanently, and that is all that ought to be required. In love-matters, therefore, it should never be used with improper motives. A poor male may quickly win the permanent af-

fections of, and marry a wealthy lady upon whom he may rest his affections, and in spite of any resistance. And so may a lady thus win a husband, and this, I say, is enough, without using this wonderful combination of natural forces for licentious or improper motives. But I am advising the people to do good—I really have no other object in offering personal magnetism to the public. I know, from a profound experience, that these arts will do much in establishing among men the sublime doctrine of “love one another,” or, which is the same thing, “love thy neighbor as thyself.”

You can be successful in all matters regarding business, courtship, marriage, etc.; how a man can obtain the love of a woman, or the woman that of the man; how to make any one act just as you desire them to do; also, how to accomplish all wonderful things.

It speedily dispels all nervous fear, awakens the sluggish lover, quickens the unappreciating friend, removes the bashfulness of the maiden, develops the heart-strings equal to love, makes the rough path of peevish nature even, and opens in each breast a little heaven. To wives who feel or fear their husband's love decay, it commends itself beyond all words. To lovers, or those who would be loved, its silent influence is hourly exerted with the happiest results. Its effects are irresistible. To those who mourn an absent dear one its effect is like a soothing balm. No walk in life so gloomy, no nature so uncouth, no heart so pulseless, as not to acknowledge the sunshine of its presence.

It has often been said personal magnetism can be used for bad or wicked purposes. To this I would say, so can everything else in nature; fire can be used to destroy property, poison to destroy life, wine and spirits to intoxicate,

and so on. But this is no argument. We should not be restricted in their proper use, or discard them because of their sometimes dangerous properties. Personal magnetism cannot be used for evil purposes more than any other science. A good, correct person will not use any thing improperly, and a bad one can only be restrained by the fear of the consequences which civilization and law impose on evil doers.

The great cause of unmarried adults in Christian communities is owing to the difficulties young people experience in endeavoring to procure partners. There is, in fact, no bachelor who has been so from choice, and, in nine out of ten cases, the reasons he will give you for his celibacy are not the true causes.

By far the greater number of old bachelors has been occasioned by circumstances which have kept them aloof from female society, or the bashfulness which would never permit them to bring a lady to the simple answer of "Yes" or "No."

I have known young men with every advantage of person and fortune to be deeply in love, but who, in consequence of their backwardness in revealing their passion, have waited until some person without the moiety of their deserts, but with a stock of assurance, carried away the object of their affections.

Again, ladies are obliged to remain single for the want of an opportunity to procure husbands. This is generally owing to the selfishness of parents, who exclude young men from their house, except those too insignificant to win their daughter's affections, till at last the lady is compelled to remain single or favor her inferiors.

Homeliness of person is never the cause of want of partners, for every age has its model, and fancies are as various as are the peculiar notions of individuals.

Although, as I have previcusly remarked, personal beauty is not essential to a successful conquest, cleanliness and "a careless comeliness with comely care" most unmistakably are. No lady would admire a slovenly swain, with a bad breath and dirty teeth; and with a gentleman *vice versa*. It is decidedly unromantic to press even very pretty lips in the ardor of a kiss, if the ivory they curtain is coated with a yellow incrustation, which gives a sewer fragrance to the breath.

Women are very often led away by the belief that the possession of beauty is indispensably necessary to win the love of man, but this has been proved to be a very erroneous idea.

That beauty is all-powerful to attract no one will attempt to deny, and in society the owner of the fairest face undoubtedly gains the largest share of admiration, but the admiration is not love, and the man who has been a devoted worshipper at beauty's shrine for years, very frequently at last falls really and passionately in love with a girl whose plainness of feature makes it a matter of wonderment to the world as to what he could possibly have seen in her to admire, and yet this is not by any means an uncommon instance.

"Beauty is but skin deep" is a saying, the truth of which no one will deny, and if a woman depends upon her beauty alone to retain her husband's love she holds that love by a frail thread indeed, and the day may not be far distant when the good looks upon which she prides herself may be lost.

We do not wish our fair readers to suppose we do not admire beautiful women, nor should we attempt to censure those who strive to improve their appearance; rather, on the other hand, should we advise that every effort should be tried to do so, for in many instances, women after marriage lose a great deal of the desire they formerly possessed to look as well as possible in their husband's eyes.

Beauty alone, though it may attract attention, nay, inspire love, cannot retain a heart by its power alone. It is well known that the handsomest men are not always those who are most admired by women; it is Personal Magnetism, not looks, that is attractive to the fair sex, and it is the same with men.

The science of Personal Magnetism thus presented is the first development and presentation of such a science. Fragmentary, incomplete and incorrect investigations of portions of this field of science have heretofore produced sciences and theories which have been called Cerebral Localization, Animal Magnetism, Hypnotism, Delsartian Philosophy or Psychology. We correct the errors of these systems and add new sciences, making a harmonious whole.

A knowledge of this wonderful power will be of immense value to all classes. The merchant in selling goods and gaining the confidence and good will of the community. To the LOVER, to gain the affections of his sweetheart; and the LADIES, to secure the love and esteem of men. We tell you how to proceed in order to best accomplish these results. We are pleased to say that the plan of instruction followed, which we believe to be the best possible one, while it produces the results desired, it at the same time develops the health and character of the student.

Old age seldom mars personal charms if the cycle of time has not robbed his or her natural adornments. Let him, therefore, who would win the fair hand of the lady he loves, in addition to a proper comeliness of apparel, endeavor to show a manly face, a cleanly mouth, and an unblemished skin. A female, too, should avail herself of every invention of art to preserve those ornaments which the God of Nature originally bestowed upon her.

Do not hastily misjudge and despise small matters. Trifles, my friends, are not to be despised with impunity, for they oftentimes make or mar a human being's destiny. We know that all great discoveries and inventions have been originated by the merest of trifles, the paltriest of accidents. An apple falling suggested to Sir Isaac Newton his invaluable discovery with regard to the laws of gravitation. The telescope was suggested by the accidental placing of a couple of pieces of glass together in an optician's shop, and a careless examination of them in that accidental position by a lounging apprentice boy. Trifles form the material of everything vast. The coral reefs and islands of the seas are the work of animalculæ scarcely perceptible to the naked eye. The globe itself is formed of atoms. If you disregard trifles you will never become prominent or important in any degree, but will vegetate like a plant, and die alone, unloved and uncared for. Life is no trifle, but it is a conglomeration of trifles. Look, therefore, upon the "day of small things" with a watchful and earnest and a curious eye. A spark fires a train of gunpowder and blows up a city. A mouse, remember, freed the netted lion. In all the little details and minutiae which I am constrained to relate to you, and impress upon your attention, there lurks a great consequence—there lingers

a gigantic end. It is happiness; that which, to the unreflective and the ignorant, seems an unattainable shadow. But there is nothing so easily obtained, if pursued in the right way, as happiness. The old saying has it, "keep your feet warm and your head cool and defy the physician." There is an equal amount of substantial truth in my theory, viz.: preserve your health, acquire Personal Magnetism, win the woman you love, if possible, and make yourself as agreeable in looks as care and ingenuity will allow you. This will enable you to win and retain the affections of the one you adore, and will make you hosts of friends beside. What more is requisite to attain perfect contentment. How strange it is that simple truths, so plain and ingenuous that a child can appreciate them to their full extent, escape the knowledge of nine-tenths of mankind! How remarkable that the first intimation you have ever had of their force and value is received from the pages of this humble volume! Verily, we walk in darkness in the midst of light! Aaron Burr, one of the greatest of reprobates, completely and most desperately infatuated a great number of the "first," most aristocratic, refined, intelligent, and pious ladies; rendering them literally beside themselves, and always enamoured every lady he met. His biographer has more than once advertised to publish the love-letters Burr received from these ladies, which were the most melting and loving imaginable, but was each time deterred by threats that if he did he would be murdered. They well remembered how spellboud Burr had rendered them, and how exstatic their expressions of Love. Why? Simply because the extreme and intensity and power of Personal Magnetism in him enamoured them. Here is a masculofeminine law. We have given its rationale.

Natural laws govern all Nature, and reduce all they govern to eternal right. Therefore Love, by being one of her departments, is reduced by its governing laws to the same scientific rules to which mathematical and other natural laws reduce whatsoever appertains to either.

COURT SCIENTIFICALLY THEN, all ye who court at all. Bungle whatever else you will, but do not dare bungle courtship: because its right management will conduct all to that happiest issue of life, a happy marriage; whilst its wrong is commensurately disastrous. Its august mission is to establish between two that eternal affiliation which will ever constitute them "one flesh" cement each other's affections past all possibility of future rupture; and render them one in object, doctrine, feeling, spirit, everything.

ITS BEGINNING is equally regulated by these laws; so that all the power wielded by Love over man barely admeasures the blessings conferred by its right initiation, and the miseries inflicted by its wrong. Indeed, its first stage is by far its most eventful, for good and evil. When begun and conducted just right it waxes better and better; but worse and worse when started wrongly. SO COMMENCE BY RULE, and learn how beforehand. Personal Magnetism as taught by us, should be your guide.

Generally speaking, both sexes are desirous of entering the matrimonial state; but, considering the hundreds of thousands who wear out a lonely and miserable existence as old maids and bachelors, it becomes quite evident that there is something wrong in the existing state of society, which debars so many respectable persons from marital felicity, and the REMEDY for all these disappointments we undertake to point out, and that remedy is PERSONAL MAG-

NETISM, one of the most SIMPLE and wonderful sciences in mental nature, enabling the possessor of it to FASCINATE, CONTROL the MIND and WIN the LOVE and AFFECTION of another. It is very simple and easily performed, and is AS RELIABLE AS ANY OTHER KNOWN PRINCIPLE OF SCIENCE. It is nothing new, as many suppose, but was known and practiced centuries ago, though looked upon as the effects of magic and supernatural agency, and it has only been within the last few years that this extraordinary power has been rightly understood and reduced to the UNERRING PRINCIPLES OF SCIENCE.

We claim that this science is the principle of all attraction. We also claim to possess the ability of IMPARTING TO OTHERS this power of fascination, and enable either sex, arrived at the age of puberty, to fascinate and win the UNDYING LOVE and affection of another. Faithless lovers can thus be reclaimed, friendships cemented, confidence established, and general happiness secured. The conditions are simple and easily understood, so that any ordinary intelligent person may comprehend, acquire and EXERT this extraordinary power, and gain the affections, love, confidence and esteem of another, making that person love and admire you MORE THAN ANY ONE ELSE IN THE WORLD.

This no is "ABSTRACT THEORY," but a RELIABLE SCIENCE, producing these results as a matter of necessity, the SUCCESS of which WE WILL GUARANTEE. A moment's reflection will clearly show the GREAT and CERTAIN advantages that can be obtained through a knowledge of this wonderful science.

It may be asked if all are possessed of this science, why are not all successful. I answer, all are possessed of, but few are aware of it, and of course do not understand its use,

Sympathy often produces a strong attraction between two persons who see each other for the first time. Neither of them can explain it, but both feel it, and thus love at first sight is no fancy, but a reality. It arises from a pleasing correspondence between the magnetic influences of the parties, and, when this is the case, it is as durable as strong. Nay, it is well known that there are many persons who frequently quarrel after being long together, yet are quite wretched if separated, and infallibly come together, till a new quarrel again forces them asunder, again to feel miserable apart.

Not only do such sympathies exist, but there are antipathies equally strong. Every one must have seen or felt the repulsion exercised on himself or others by certain individuals, which, even in spite of reason, often continues for life.

There are many who possess, either naturally or through cultivation, an abundance of Personal Magnetism, which renders them irresistibly winning, and this charm is not derived from mere beauty, for it is not an unusual case to find a beautiful person lost to a certain extent beside one who is possessed of the charm we speak of.

By following our instructions as given in rules for acquiring and exerting Personal Magnetism, lovers will be rewarded with that greatest blessing—true love on the part of those upon whom they have cast their affections; and a life of domestic happiness will reward them.

We could never weary of dwelling upon this theme, knowing as we do the importance which attaches to it, for the subject cannot be overrated, and where true love exists, there, undoubtedly, will a happy home be found, and the children of such a union will grow up to respect those who have shown such wisdom in the management of their own affairs.

CHAPTER V.

HOW TO SUCCEED IN SOCIETY.

“ Society is now one polish’d horde,
Form’d of two mighty tribes, the Bores and Bor’d.”

—BYRON.

IN society, each individual is esteemed in proportion to the pleasure he bestows on others ; or, in other words, to the extent he renders himself agreeable ; and hence, every person desires to possess as pleasing an address and manner as possible. We are conscious of pleasure when we listen to refined conversation, or behold elegant manners, or when we think others observe them in ourselves. This pleasure is the origin and chief bond of polite intercourse. The elegant and refined are always sought by those of like sentiments, because both are mutually made happier. As has been well said, “good manners are a perpetual letter of introduction.”

On the other hand, want of politeness is always regarded as discreditable. Wealth or family influence may introduce an unpolished person to the cultivated, but he is simply tolerated, not welcomed. He is not welcomed, because he cannot add to their peculiar pleasure. And more than this, the rudeness and awkwardness of the ill-mannered strike so harshly upon refined sensibilities as to be positively disagreeable. The exclusiveness, therefore, of polite society is nothing more than the exclusion of those who are likely

to add nothing to its pleasure, or whose rudeness would destroy it. The doors to social elegance are open wide, and a welcome awaits every one who is capable of augmenting social pleasure.

But there is much indistinctness and error in the popular opinion of the nature of politeness, and consequent misapprehension of its proper culture. It is regarded more as a gift of nature than as an acquirement obtained by effort; more as an accomplishment of body than of mind.

We shall find, however, upon examination, that politeness is as truly an acquisition to be gained by study and effort, as is the ability to produce good music. In either case the natural talent may be more or less developed, but in both alike must there be a clear knowledge of principles, and the application of them with faithful and assiduous practice. To look for politeness from the careless and inattentive, is as irrational as to look for music from one that never touched an instrument.

Politeness is good-nature expressed with refinement.

From this definition it appears that politeness involves two elements—a state of mind and a mode of expression.

It is a mistake to consider politeness as having reference only to the mode of expression or address. That mere ceremonious attention, however unexceptionable, is not accepted as genuine courtesy, is evident from the terms applied to it. It is characterized as hollow, insincere, or forced. We accept nothing as courteous which is wanting in heart, nothing done for mere show. Every act which would lay claim to being polite must be prompted by an obliging disposition.

To acquire this good-nature, this obliging disposition, some attention to our modes of thought and feeling is requisite.

One of the first elements of good-nature is generosity—a regard for others. A generous nature esteems the happiness of another equally with its own ; and where all have a common right, is willing that others should share equally with itself. It cannot enjoy a pleasure purchased at the expense of another. Whilst seeking its own happiness, it cannot be unmindful of that of its fellows. It stands in entire contrast to the spirit which is ever looking for self ; which never cares for others, never sacrifices a pleasure in their behalf, never accommodates itself to others ; which wants the first, the best, and the most ; which loves “the uppermost rooms at feasts, and chief seats in the synagogues.” Such a spirit is utterly repugnant to true notions of politeness. We can grant no approval to actions begotten of such sentiments, however graceful and punctilious.

But more than this: true generosity is not satisfied with simple justice, with merely giving others an equal opportunity ; it takes a pleasure in assisting them in their purposes and pursuits. It is not indifferent to the success or failure of an individual, because a stranger ; it is regardful of the wants of the weak, the infirm, and the helpless ; and finds its own reward in the attempt to make others happier.

Such generous consideration for others always challenges our admiration and esteem. We feel it to be the offspring of a noble heart. It needs but to express itself gracefully to win the meed of true courtesy.

We must exercise due care, however, that this interest for our fellow-beings does not degenerate into inquisitiveness or meddlesomeness. Assisting them in their present circumstances does not imply any right of inquiry into their personal history or their future plans. Who an individual may be, what his business, whence he came, or whither he is going, is no part of our concern, unless such information is directly connected with the assistance we propose to render.

If a gentleman should assist an invalid or a lady in alighting from a rail-car, he might with great propriety ask if he could be of any further service; but it would be great rudeness, on no other acquaintance, to make inquiry as to their names or business.

Learn not to be disturbed at the minor faults of individuals. No human being is perfect. We have our faults, others have theirs. We must excuse, as we hope to be excused. We shall every day meet many disagreeable things, even in our best friends. It is a great lesson to learn not to see them.

Special care should be taken never to observe personal deformities or defects. A person may unfortunately possess some irregularity of shape, of limb or face, or some peculiarity of manner or speech. To permit our attention to be drawn to any such singularity is highly discourteous, while to make it the subject of remark, would be an excusable incivility.

Polite society is concerned only with the good, the desirable, and the agreeable in persons and circumstances: the discovery of faults and errors, and their correction, is not its province, but rather that of the tutor and the moralist.

The second point to be considered is the attainment of refined expression or address.

One of the most important considerations in this respect is artlessness, or naturalness. Simple and unaffected language and manners are always pleasing. We should aim to say what seems fitting to the time and place, in the easiest and simplest way, selecting the best and most delicate words in good use ; or if anything is to be done, to do it in the readiest, quietest, and most unobtrusive manner.

Especially is display to be avoided—the saying or doing of anything to attract attention. High-sounding words, lofty expressions, great parade of learning, or flourish of manners, are accepted as evidence, not of good culture, but of want of it. Many a youth has been spoiled by trying to appear *big* ; and many a Miss, by trying to appear *nice*. The one leads to a ridiculous pomposity, the other to a silly affectedness. It is unobtrusive worth, not glitter, that wins everlasting esteem. Never attempt to appear any thing more nor better than you are. Be your best, and then do your best.

If we would learn the use and command of refined expression, we must practice it constantly in our daily intercourse. It is idle to think of being polite in the parlor to guests, if we are not so to our companions in our private apartments. If our common modes of address are rude and unpolished, if our language is low or vulgar, all attempts at elegance will be but awkward and ill concealed efforts to appear what we are not. Make it a rule to be as decorous towards friends and home companions as you desire to be to strangers and guests.

Regard well the language and manners of those whose society seems particularly agreeable. Notice their modes

of thought, their happy turns of expression, their readiness to find some good in every individual and occurrence, the ease with which they adapt themselves to the peculiarities of every one, the pleasure which every little attention gives them, and their avoidance of fault-finding or criticism. By accustoming ourselves to observe these excellencies in others, we shall learn to imitate them in our own conduct.

If the laws of reason, decency, and civility have not been well observed amongst your associates, take notice of those defects for your own improvement; and from every occurrence of this kind remark something to imitate or to avoid, in elegant, polite, and useful conversation. Perhaps you will find that some persons present have really displeased the company, by an excessive and too visible an affectation to please; that is, by giving loose to servile flattery or promiscuous praise: while others were as ready to oppose and contradict everything that was said.

Some may have deserved just censure for a morose or affected taciturnity, and others have been anxious and careful lest their silence should be attributed to a want of sense, and therefore they have ventured to make speeches, though they had nothing to say which was worth hearing. Perhaps you will observe that one was ingenious in his thoughts, and bright in his language, but he was so full of himself that he spoke too long, and did not allow equal liberty or time to his associates.

You will remark that another was full charged to let out his words before his friends had done speaking, or impatient of the least opposition to any thing he said. You will remember that some persons have talked at large and with great confidence of things which they understood not, and others counted everything tedious and intolerable that

was spoken upon subjects of their sphere, and they would fain confine the conference entirely within the limits of their own narrow knowledge and study. The errors of conversation are almost infinite.

By a review of such irregularities as these you may learn to avoid the follies which spoil good conversation, or make it less agreeable and useful. By degrees you will acquire that delightful and easy manner of address and behavior which will render your company everywhere desired and beloved.

PRACTICAL HINTS ON BEHAVIOR.

Propriety of deportment always has reference to the *occasion* and the *person* with which it is associated. What may be entirely suited to one occasion, or to one person, may be quite out of place under other circumstances.

I. BEHAVIOR TOWARDS SUPERIORS.

First. *Towards the Divine Being.*

All civilized beings recognize the goodness of the Giver of life and all its blessings. They recognize, also, the sentiments of thankfulness and gratitude as among the noblest implanted in the human heart. Worship is our expression of this grateful feeling. Its modes may be various, according to the differing tastes and judgments of men; but in every case it is the expression of the same sentiment. And hence, whatever may be the form, it has always, everywhere among enlightened people, been entitled to the highest respect.

1. Let whatever may seem to you most appropriate as worship be done with decency and becoming attention. To

engage in conversation during a service of prayer, to gaze around over the audience, or to sit or lounge upon the floor under pretence of kneeling, are violations of the decencies of the occasion.

2. Let the acts, the forms, the ceremonies of others, even those distasteful to yourself, be treated with the same respectful consideration you ask for your own. You may not see the propriety of "immersion," of "the mourners' bench," of "sprinkling holy water," or of the "rite of confirmation," yet if you assemble with those that do, these ceremonies are entitled to the same regard you pay to those of your own faith.

3. It is also manifestly a dictate of propriety never to disturb an assembly for worship by entering late, or by leaving before the audience is properly dismissed.

Second. *Towards Parents.*

1. Always sustain the honor, the dignity, and the good name of your parents. Let it be understood by all, that you intend to pay deference to their wishes, that you never consent to do what they will not approve. Ever remember that the truest friend you have ever had, or perhaps ever will have, is your mother.

2. Let your address be respectful. When childhood's tender *papa* and *mamma* give way in advancing years, let it be to the worthy and always welcome *father* and *mother*.

3. Consider how often they have denied themselves pleasures for your happiness, and how incessantly they have toiled for your comfort, and seek to show that you are neither unmindful of it, nor ungrateful for it. Reward their parental love and care by your filial regard.

Third. BEHAVIOR TOWARDS EQUALS.

First. *Companions.*

The first consideration among associates or companions is that of equality of rights and privileges. No one can claim more than another. All stand upon the same footing. From this it is evident that we should ask nothing of others which we would be unwilling to grant them; nor do to them what we would be unwilling to have them do to us.

2. Where only one of several can enjoy some special privilege, we should not selfishly claim it or seek to secure it for ourselves. That is a very ill disposition, but a far too common one. There are many persons who will join no enterprise if they cannot have a prominent place—who will lend no aid to any scheme if their advice is not followed.

3. Consider that each one's opinions and wishes are entitled to the same regard as your own. Hence if any plan of action is agreed upon, even though you did not think it the best, give it the same cordial support as if your counsel had been followed.

Fourth. *Towards Brothers and Sisters.*

There are few relations in life that afford a serener joy than that of brother and sister; and yet there are few that so often yield no more. Many brothers are given to teasing or vexing their sisters, on account of their timidity, their acquaintances, or for some other equally unimportant reason. On the other hand,

1. Brothers should remember that their privileges, their strength, and their opportunities are much greater than those of their sisters, and that, therefore, they should aid them in all their plans of pleasure or improvement.

Assist them to visit every place they desire, even if you have to remain at home, for at best their opportunities will be greatly less than yours.

2. Converse freely with them upon their affairs, and give them your cordial sympathy. Their wishes and preferences will often be unlike yours; but they will be gratified with your interest and counsel, when given in a friendly spirit.

3. Sisters should invite this kindly sympathy, and repay it by renewed expressions of sisterly affection. Brothers are always gratified by the kind regard of a sister, and yield more readily to its gentle influence than to almost any other.

Fifth. *Towards the Weak and Infirm.*

Providence has allotted our gifts variously. Some are strong, others are weak; some are vigorous, others feeble. The strong and healthful possess many advantages: they can go wherever they please, enter upon any pursuit, and try every resource of happiness. The feeble can hope for many of these, only as aided by the stronger. Hence—

1. Where enjoyment can be extended to but one, it should always be yielded by the stronger to the weaker. As in case of a ride or attendance at a pleasure-party, if but one can go, it should be the one whose health or circumstances permit such pleasures least frequently.

2. When there is some personal inconvenience to be suffered, and but few can be exempt, these should be of those least able to bear fatigue. Thus in an overcrowded car, seats should be tendered to the aged, the maimed, and the infirm.

Sixth. *Towards the Brute Creation.*

No noble, generous heart ever needlessly gives pain to a dumb animal. Much of our treatment of innocent and harmless creatures is brutal, cruel, and without excuse or palliation. Such is the overloading of beasts of burden, overdriving them, whipping and beating them when the task is beyond their strength, inciting animals to fight, as dogs and game-cocks, or the killing or wanton torturing of innocent and harmless animals. No young man that looks forward to a high and honorable career in life will ever debase himself by cruelty. Brutality and nobleness keep no companionship.

Reason and the sense of right were bestowed upon man that he might be the protector of these lower orders of creation, not the oppressor. It is our duty to see that they suffer no harm at our hands.

Seventh. BEHAVIOR IN PUBLIC.

First. *In Public Assemblies.*

Endeavor to be in season, so as not to trespass upon public attention by entering late; and when such entrance is unavoidable, use the utmost care to make it unobservant and unobtrusive. Never leave but upon the most imperative reasons, until the proper dismissal of the audience.

At a musical entertainment, to converse or otherwise distract attention during the music, would be rudeness.

Eighth. *In the Street.*

Let your deportment be quiet and unostentatious, your conversation in a subdued undertone. Loud talking or violent gesticulation in the street is incompatible with delicacy and refinement. Do not gaze at oddity of dress or peculiarity of persons. Learn to look without staring.

Ninth. BEHAVIOR IN SOCIETY.

First. *In the Parlor.*

1. The very nature of a formal gathering or party precludes all idea of special association. Conversation and attention should be distributed among all alike. There should be no separate groupings, no cliques, no favoritism. It should be the care of each to see that no one is neglected or left alone.

2. It is a misapprehension that we are at liberty on such an occasion to speak only to those to whom we have been introduced. The invitation is, of itself, a sufficient introduction to every one present; and each one is expected, without further formality, to enter at once into conversation with those about him.

3. Be ready to contribute your share to the general enjoyment, without repeated or urgent solicitation, whether it be to sing, to play upon an instrument, or to take part in some game or amusement.

4. Consider it a part of your duty to make the occasion agreeable and pleasant to all. You should go not so much to be gratified yourself as to contribute to the gratification of others. Society is for the pleasure of all, not the few.

5. Whisperings and private communications are regarded as offences against decorum. There are also many little disagreeable habits, against which we cannot too sedulously guard: such as putting the hands into the pockets; drumming with the hands or feet; whistling; standing with the back to the fire, or with the hands behind the back under the coat; scratching the head; paring or cleaning nails; picking the nose or ears; blowing the

nose; spitting; yawning; and many others of similar nature, which will suggest themselves to the thoughtful.

Tenth. *At Table.*

The first requisite at a table is neatness of person and apparel, and delicacy of intercourse.

2. Polite attention to those near you, to assist them to whatever they may desire, and to see that they are not left uncared for. Nothing is more awkward than to sit beside one who is so intent upon his own gratification as to be regardless of the wants of others.

3. Let the conversation be light, cheerful, and abundant. Avoid all unpleasant and disagreeable topics, and all upon which there may be much diversity of opinion. The heat of discussion and argument are not suited to the occasion.

4. Use the knife for cutting only, never carrying it to the mouth under any circumstances. Never use the tooth-pick at table, unless something should become painfully lodged in a tooth, and then with the utmost unobtrusiveness, and with the mouth covered.

5. Never insist upon a person being helped to more, nor to certain dishes; nor make any observations upon their preferences, nor that they have eaten little or much. Be observant that all are abundantly supplied, and then leave them free to the exercise of their own choice and taste, without comment or allusion.

6. Many little irregularities, which elsewhere would be of trivial importance, become at table unpleasant or disagreeable. Use, therefore, the greatest care that your manners and habits be pleasing and acceptable. Carelessness and want of propriety at the table are unaprdonable. Scrupulously avoid, every ill-seeming habit,—such as eating

with rapidity; stuffing the mouth; talking with the mouth full; sipping tea or soup with a guzzling noise; chewing with the mouth open; crunching; gulping, picking the teeth with the fork or fingers; wiping the mouth with the hand,—and the like.

BEHAVIOR IN THE HOME CIRCLE.

1. Each individual has an intellectual and physical constitution peculiar to himself. His disposition is not wholly like that of any other person, and sometimes quite unlike. Hence the tastes, the pleasures, and the modes of play or thought of each one will differ more or less from those of all others; but so far as these peculiarities do not interfere with the enjoyment of others, they should be left without interference. Each one should be left free to amuse and enjoy himself in his own way and at his own will. Elder brothers and sisters may advise, but should never attempt to control or dictate in amusements or harmless play.

2. Be ready to enter into any sport or amusement that the others may desire, even if you do not particularly care for it yourself. Never permit a pleasure to be declined for want of assistance, if it lies in your power to afford it.

3. Do not be inquisitive. Never be prying into one another's business. There are some persons who are never content if there is any thing, however unimportant, going on till they know all about it, and who sometimes take very questionable ways of finding out. Remember that an inquisitive person is always feared and always unwelcome.

4. Be no news-carrier: a busybody is always distrusted. Never permit any one to fill your mind with news about other people. Such a person will soon fill other people's

minds with news about yourself. There is a homely, but truthful maxim—*the dog that brings a bone will take a bone.*

5. Guard against fault-finding and censoriousness. Every one, even the mature and wise, make mistakes sometimes—the young very frequently; but it is an ill disposition that is ever ready to say, “Didn’t you know any better than that!” “You have been very foolish.” The young are peculiarly sensitive to blame, and we should discriminate with the greatest care between malicious acts and inadvertent acts; and while we may blame the one, the other is to be counselled in kindness.

6. One of the greatest lessons of all is *forgiveness*. We all sometimes do wrong towards our fellows and companions, yet in our better moments we would gladly repair the wrong and have it forgotten. In this spirit should we forget and forgive. Never treasure up any of those little trespasses which youth is so liable to commit, and which, after all, spring more from inexperience than evil intent.

“To err is human—to forgive, divine.”

7. Finally, be kind, open-hearted, and generous, with a friendly word and a helping hand for every one. Kindness costs little and gains much. Be helpful to the aged, respectful to those in the prime of life, companionable to the young, and useful to all. And if at any time your life should seem monotonous or aimless, and without promise of usefulness, forget not the words of the Great Master, “Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, shall in no wise lose his reward.”

MODESTY is a wonderful virtue in the young; but it has no affinity (although many people assert the contrary)

with bashfulness, which is a disease. The effects of this disease or wretched embarrassment are of more importance than nine hundred and ninety-nine readers out of a thousand imagine. Bashfulness assumes many varieties of form. In the young man it shows itself in a distaste for society, or rather in a fear to mix socially with his fellow beings, lest he should make some unfortunate blunder; in a perpetual awe of the female sex, which often prevents him from forming a matrimonial alliance where his chances may be good, and his heart most deeply engaged; in a nervous dread of speaking in public, which has kept in the dark many a good natural orator, and driven from the law courts innumerable men who might have become good forensic speakers, and as such reaped fame and fortune. The failure to profit by the advantage of a good commercial connection, which by force of character and self-confidence is always to be had, is also too often the result of the same affliction. Hence it is that many a man drudges his life out as a clerk, salesman or bookkeeper, who by proper culture and the practice of ordinary confidence might in due time have become a partner or principal in some large establishment. Even supposing that none of these very serious consequences were the result of the disease mentioned, the mere annoyance of feeling himself awkward and gawkish in the presence of those who ought to be his familiar associates, and abject and afraid in the presence of those whom chance may have placed above him in the ordinary pursuits of life, is enough to produce positive and permanent unhappiness.

The effects of bashfulness in ladies are of the same general character as those produced by bashfulness in men. At an evening party, for instance, where a bashful young

man and a bashful young lady find themselves tete-a-tete, what a deplorable floundering and fluttering they make in their agonized attempt to appear at ease in each other's company! Although they may be well educated, and have abundance of wisdom and gaiety stowed away in the recesses of their natures, their tongues cleave to the roof of their mouths, and they are, in the eyes of the lookers on a pair of tortured simpletons.

It is not hard to give a definition of the term Bashfulness. It is a lack of Personal Magnetism. The greater this force or power, the more attractive and fascinating the manners, and the more brilliant and prosperous the life and progress of the possessor. The world affords examples enough, dead and living, to show that men and women who possess electrical power to a great degree, are leaders of their fellow beings, and, according to the degree in which they possess it, exercise influence over everybody with whom they come in contact, no matter what may be their purpose. This is the grand secret of fascination.

I have often felt pained to witness in society the prevalent inability on the part of its constituents to look into the face of one another during conversation. This weakness exists even among neighbors, friends, relations and members of Christian churches. Some writers would have us believe all persons subject to it to be dishonest, deceitful and untrustworthy; but from long and watchful experience I am convinced that this is not the case.

I am acquainted with good, kind-hearted, Christian men and women, who once had this failing in a great measure, but acting on the advice I gave them have entirely conquered their weakness; and now, instead of shunning society and conversation as being irksome and vexatious,

they court both for the pleasure and profit they yield. Now in order to secure the object in view, the person affected with the afore-mentioned disease must not only firmly resolve in his own mind to conquer this infirmity, but also give strict attention to the securing of vigorous bodily health and the accumulation of Personal Magnetism.

Many remarkable phenomena may be, and daily are, produced on persons in the ordinary conscious, or walking state, by the usual magnetic processes, with or without contact, or passes, when not pushed so far as to cause magnetic sleep, or when the operator wills that the sleep shall not be.

These phenomena are chiefly such as exhibit the control acquired by the magnetizer over his subject's movements and sensations.

The adherence for a few months to the simple rules I lay down, will most certainly insure success, and will also so thoroughly improve the health and looks of those who follow them, as to cause astonishment both to the individuals themselves and their friends around them. The vitality of the nervous system will become stronger, the spirits brighter, and the countenance animated with health and cheerfulness. Those who are young will retain to a late period in their life, youth, beauty and happy spirits; and the already aged in appearance, in a great measure regain these desirable gifts without the aid of artificial means.

A person may be highly gifted and well educated, yet if destitute of the art of pleasing, all other accomplishments will be of little account. A winning manner is not so easily described as felt; it is the compound result of different things, not a severality of manners, but of Personal Magnetism, which every one should study; as success in life depends much upon it.



Sewing test—showing hypnotized subject with ear, cheek and tongue sewed together.



A Hypnotized subject returns to boyhood days.



My old method of Mesmerizing.

CHAPTER VI.

CHARACTER INFLUENCED BY FOOD.

FLESH EATING A SIN.

“Prove all things and hold fast that which is good.”

IN making a general survey of the animal kingdom we find that the carnivorous or flesh-eating are always savage, spasmodic in their energies with little capacity for persistent or continuous labor, as notice, the lion, tiger, bear, wolf, etc.

On the other hand the herbivorous animal is comparatively mild, has large capacity for continuous regulated labor,—instance the ox, camel, elephant, horse, reindeer.

The change wrought in the different species of bears by substituting one kind of food for another well illustrates our subject. “The strength and ferocity of the different species, and of the different individuals of the same species seem to depend largely on the nature of their diet, those restricted to vegetable food showing an approach to that mildness of disposition characteristic of herbivorous animals.”

The Grizzly of the Rocky Mountains and the White Polar bear subsist almost wholly on animal food and are correspondingly ferocious: while some of the black and brown living chiefly on vegetable food are correspondingly mild.

Our North American Indian furnishes us as good an example of a flesh-eating race as any of which history gives an account. Find him where his food is flesh, fish and game and he exhibits the savage warlike nature of the carnivorous lower animals; like them is good for a dash on his enemies or game, but has little or no industrial capacity, manual or mental.

Turning now to the ancient history of the eastern continents, we find the desert portions of northern Africa and Arabia occupied by migrating tribes living mostly on the products of their flocks and herds, and they have remained half civilized and unstable in character. Later having conquered and inhabited the fertile valley of the Nile, the natural food having become, in consequence, almost exclusively vegetable, chiefly dates and a species of millet, they attained perhaps the highest degree of culture of any ancient nation and exhibited marked similarity in characteristics to the ancient Mexicans and Peruvians.

In reviewing the foregoing, we have found that nearly all the civilizations had their origin under very similar conditions and have shown a marked likeness to each other, whether on the banks of the Nile or Ganges, Euphrates or Tigris or the table lands of Mexico or Peru, while once kindred tribes occupying neighbouring regions not so favorably situated for agricultural pursuits, and subsisting chiefly on the more easily procured animal food, have always remained semicivilized or barbarous, deficient in physical vitality, self-control and energy except when, like the carnivorous animals, they are in pursuit of their prey. They have also a morbid thirst for artificial stimulants, and ever fall an easy victim to the effects of firewater, nicotine, etc., as well as to small-pox and other diseases.

Having made a general survey of the races of man and of the lower animals we have found that, given similar food, a striking similarity in character has resulted.

On investigation it may be found that there is a relation between the butcher shop and the liquor saloon; that a meat diet creates a tendency or appetite for alcohol. It is said that seamen who live largely on salt meat are prone more than most classes to drunkenness.

We have been told that in the colder latitudes a more highly carbonized or heat-producing food is required to sustain proper vitality; and we are often assured that alcoholic liquors are needed for somewhat the same purpose.

The fallacy of the latter assumption is easily seen. Experience has amply demonstrated that those using such stimulants are less able to bear an unusual demand in strength or nerve than those abstaining.

The Scotch peasant on his oatmeal diet is not less well nourished than the Eskimo with his highly carbonized luxuries. It will be hard to find better specimens of manhood, either mentally or physically, than are to be found among the Scotch peasantry.

As there is a direct and vital sympathy between the stomach and the brain it is not surprising that our food should have a controlling part in forming our character. We know that excessive use of alcohol brutalizes us and obscures our moral perceptions, that the dyspeptic is irritable, nervous and melancholy.

It was on January 1, 1892, I eschewed the chewing of meat. I can assign no special reason which prompted me to the act. It surely was not with the intent to diet for any special malady. Neither was it because I had moral or religious scruples against flesh eating. Nor was it be-

cause I had been educated to believe any form of animal life other than that of man was in any sense sacred. On the contrary, I had been taught, and it was so practiced by my father, that any animal which man desired to slay and eat had been created for just such purpose.

Many of my boyhood days have been spent with gun, trap or net to kill for sport, as well as for food and profit. Upon the farm I was often called to kill the fattened ox and cow which had been faithful in work or generous in milk, or to blot life out of the innocent lamb with the cruel ax. Oft has my hand been dyed by the hot gush of blood from the "great American hog" as it followed the murderous knife when withdrawn from the fatal thrust.

Oft have I laughed to see the blindly frantic leaps of the beheaded fowl which had suffered decapitation at the woodpile guillotine, or by the more shameful and heartless process of having its neck wrung.

By mere chance, or as I may now call it good luck, a copy of "The Laws of Life" and "Food, Home and Garden," two periodicals published in the interest of vegetarianism, fell into my hands and after perusing their common sense argument in favor of a vegetable diet, I determined to give it a trial; the experiment was a surprise and I can assure any one that after a three months' trial they would not return to meat eating for the world, in fact they cannot, the butcher shop and meat platter are positively nauseating.

It was, perhaps, more of a desire to experiment upon myself than anything else which led me to discontinue meat eating and the special line upon which I desired to experiment was to know what effect such abstaining would have upon my regard for the sacredness of life in general and to ascertain to what degree, if any, such sacredness

would grow by a practical method of procedure. This, with the further suspicion that I would be improved physically, as well as morally, decided me on the first day of January 1892, to discontinue flesh eating.

No date was fixed as to extent of time or any promise made self that I would go without even a month if I desired to resume. With this slight swearing off, I refused the offered steak of New Year's morning and futhermore I said to wife: "You will please do whatever ordering of meat is done from this date, I will be quit of it." What a blessedness I entered into before one month had passed! I was rid of answering: "What kind of meat shall we have?" I would go by the meat markets and look in at the criminality of the meat eating world and my inmost soul would rejoice that I could say: "I am clean of this blood guiltiness."

I soon began to notice meals were quite frequent without meat. Scarcely any pork came upon the table. The Sunday dinner did not always demand the use of carving tools. The baked chicken, turkey or rib began to be conspicuously absent, and mind you, not because there had been a single command against using any amount of any kind of fish or fowl. What else? I was soon concious that more had been wrought within me than the joy of guiltlessness. There was a restoration of physical functions to perfectly normal conditions. A satisfied feeling given to appetite never known before. That peculiar "goneness" so often felt if meals were not had at exact hours, was no more experienced. My weight has increased 10 pounds and health is perfect. My health has well paid for the experiment. My good wife too, seeing that I can subsist on grains, fruits, and vegetables, is conforming to my habits and for some months now has been a Vegetarian, having almost lost all desire for meat,

and we are as healthy a couple as one need wish to see, and our children, when we are blessed with them, shall surely be strict vegetarians. What do we eat? Everything: we use butter, milk, eggs and cheese in limited quantities, all we wish, however. Our appetites are better but provision expense is less.

What else? I feel conciously that my life is on a higher plane. Physically higher: because purer, therefore healthier. Mentally higher: because clearer. Much of my work is writing, and I experience ability to hold thought better in control with less brain fatigue. Morally higher: I am guiltless of death. Life in its entirety has a sacredness never before thought of. I cannot conceive why, if I had been so educated, I should not enjoy a nicely roasted missionary as well as that of a turkey, ox or hog. The taste is said to be far superior. Of course I should want the missionary healthy, the same as I should the ox, hog or turkey to be.

I find the horribleness of the slaughtering of animals for food growing upon me daily. It has become so intense, there is not much danger of my ever going back to the "flesh pots," filled with the boiling and stewing bits of some chopped up corpse of cow, sheep or hog or the embalmed body of mother goose or daughter duck or Sir Gobbler, dripping with the death damp of their own carcasses as they come from the smoking oven.

With this horribleness of the destruction of life, for the maintenance of life, comes a more vivid sense of the fiendishness of the taking of life to placate the giver of all life; the fountain of life; the only life, for all life must of necessity be of one common source.

My observations lead me to conclude that meat eating is the cause directly and indirectly of three-fourths of all diseases and sickness. That it is provocative of a desire for stimulants and narcotics. That it nurtures in man vindictive, combative, destructive and lustful dispositions. That it is the greatest hinderance to purity of life, mental progress and spiritual development of any known cause.

Among acquaintances and friends I find that none who are absolutely Vegetarians are intemperate. That all who have discontinued flesh eating have been greatly benefitted in health and all express themselves as well satisfied with the change.

I am not treating the subject of flesh eating or Vegetarianism from a scientific standpoint, but from personal experience and observation. Theories do not count, however finely formed, that are contrary to the existing facts; and facts favor a vegetable diet in all cases.

I adopted the vegetarian diet with the daily cold bath, and other hygienic habits, to the great improvement of my health, and with the result that from that day to this I have never had one hour's illness, nor ever been hindered one day from my ordinary avocations. As a matter of taste the disuse of flesh meat has been no sacrifice, and I have found a diet of bread, fruit, and vegetables, with some use, for convenience, of milk, sufficient, satisfying, healthful, and delicious. This also has been the experience of millions; in fact, of three-fifths of the human race in all ages.

The reason why people should adopt a vegetarian diet is, that it is the best in every possible way. This is now admitted by the highest medical and scientific authorities.

Vegetarianism is best for health, being pure and purifying. Fruits purify the blood. Flesh is always liable

to be diseased, and at its best has a diseasing tendency. Cattle and pigs fattened for slaughter are liable to tubercle, scrofula, tape-worm, and other parasites, and the diseases of cattle, sheep, pigs, etc., are transmissible. A vegetable diet alleviates and often cures scrofulous, cancerous, and consumptive tendencies.

From the earliest times the labour of the world has been done by people living on the simplest vegetable food—on rice, maize, rye, wheat, barley, and oats; on bananas, supposed to be the food of primitive man, dates, figs, grapes, oranges, apples, pears, peaches, acorns, walnuts, chestnuts, cocoanuts, etc., etc. Our ancestors lived on acorns, barley, and various berries and fruits. Scotland and Ireland have raised millions of strong men and beautiful women on oatmeal and potatoes. Until recently the agricultural laborers of England seldom tasted flesh. The great populations of India and China are fed almost entirely upon a vegetable diet. So are the hard-working peasantry all over Europe, from Spain and Portugal to Russia and Turkey, where the strongest and hardiest men in the world may be seen living on brown bread and figs or grapes.

If a vegetarian diet be cheaper, more healthful, better in every way, why not adopt it? Why not, at least, give it a fair trial? Why waste one dollar a head upon a fashionable dinner when every natural requirement can be supplied for a few cents? And why not put an end to the horrible cruelties in the carriage and slaughter of animals, and all the horrors attending the unhealthy and unbeautiful habit of eating the dead bodies of our fellow-creatures—one step removed from the cannibalism of savages? On one side the beauty of an Eden life cheering every sense;

on the other the pig sty, the butchery, and all the cruelties and horrors of a carnivorous diet.

Vegetarianism Explained. — No task more closely concerns the life and health of man, than that of providing for his nourishment and that of his family; and it is highly important that we should possess a scientific foundation on which to establish a pure, natural, and health-giving diet. Experience has proved that fully three-fourths of the diseases which afflict the human frame owe their origin to improper diet, and many of them would be absolutely impossible if the consumption of animal food were given up.

A vegetarian diet, from its cool, bland, and unstimulating effect on the animal passions, is favourable to purity of thought, chastity, and a harmonious and peaceful disposition. It also tends greatly to temperance, and removes all desire or craving for stimulants—either in the form of alcoholic drinks or tobacco.

There are homes for confirmed drunkards, where the only diet is bread and fruit; and this diet has cured drunkards when every other means has failed. Vegetarianism is a strong ally of total abstinence, and no vegetarian has ever been known to be a drunkard.

The word “vegetarian” does not mean vegetable eater, but is derived from the Latin word “*Vegetus*,” which means, “vital—vigorous—healthful—wholesome.”

Bible References.—God said to Adam (Gen. i. 29) “Behold I have given you every herb bearing seed, which is upon the face of the earth, and every tree, in which is the fruit of a tree yielding seed. To you it shall be for meat.” Other Bible references could be given, as Jacob, Ezekiel, Daniel, and John the Baptist. In Isaiah (lxvi. 3) we find the verse “He that killeth an ox is as if he slew a man.”

The natural food of man, judging from his structure, appears to consist principally of the fruits, roots, and vegetables.

Certainly man by nature was never made to be a carnivorous (feeding on flesh) animal, nor is he armed at all for prey, with jagged and pointed teeth—crooked claws sharpened to rend and tear; but with gentle hands to gather fruit and vegetables, and with teeth to chew and eat them.

The teeth of a man have not the slightest resemblance to those of the carnivorous animals, and whether we consider the teeth and jaws, or the digestive organs, the human structure closely resembles that of the frugivorous animals.

No physiologist would dispute with those who maintain that man ought to live on vegetables alone, or that many might not be as well or better under such a system as any other.

Vegetarian food is not—as so many imagine—simply potatoes and cabbage, but consists of; first, “Cereals,” as wheat, barley, rye, oatmeal, maize, rice, sago, tapioca, semolina, macaroni, hominy, etc.

Fruits, both ripe and dry, as apples, oranges, tomatoes, figs, dates, currants and raisins, etc. There are some hundreds of different kinds of fruit alone.

“Pulse,” as lentils, haricot beans and peas.

I might just say in passing, that “pulse” foods should be eaten in moderation, and only about twice a week, as they are so highly nitrogenous.

Vegetables of all kinds.

Nuts of all kinds. Vegetable oils, as olive, cotton-seed, etc.

The above are used with bread, pudding, porridge, soups, salads, fruits—raw and cooked, in fact, an endless variety of dishes may be had. It is a fallacy to suppose that a vegetarian diet is larger in bulk than a mixed, or meat, diet. The foods that are prohibited are fish, flesh, and fowl.

The theory that fish is valuable brain food is absurd, and has long since been exploded. *Apropos* of this, Mark Twain replied to a young would-be author as follows: "Yes, Agassiz does recommend fish as brain food, so far you are correct. But I cannot help you to a decision about the amount you need to eat—at least with certainty. If the specimen of your composition you send is about your usual average, I should judge that about a couple of whales would be all you want for the present; not the largest kind, but simply good, middling-sized whales."

Vegetarians depend very largely upon wholemeal bread; in fact, large numbers of the more advanced vegetarians eat nothing but wholemeal bread and ripe raw fruit.

In fact, hard-working men can, and do, live to an advanced age, and enjoy good health, on no other food than wholemeal bread and water. In the entire grain of wheat an All-wise Creator has given us every constituent required for the sustenance of man.

Many people think that because it is fashionable to eat the whitest bread, therefore the whitest bread is the best for food. There cannot be a greater delusion. White bread contains chiefly the starchy part of the flour; it contains very little of the gluten, which is the flesh making part of flour, and it contains next to none of the mineral substance which is the bone making portion of the wheat. By our present mode of making bread we are recklessly

wasting one half, and that the most nutritious half, of the wheat, in order to secure delicacy of texture and whiteness of colour. The larger portions of the nutritive salts, and the phosphates or bone forming elements are lost.

Brown bread—so called—is not wholemeal bread, but simply white bread mixed with bran.

Wholemeal bread is that where the entire grain of wheat is ground and used.

Baron Leibig says, "A dog fed on white bread alone will die in 40 days, while his health will not suffer if his food consists of wholemeal bread. In taste and digestion it is preferable, and children like it exceedingly. Wholemeal bread contains 60 per cent. more phosphates and salts than meat, and 200 per cent. more than white bread."

White bread is not the "staff of life," but merely a broken stick.

The economy of nature testifies that flesh is an exceedingly wasteful food. For it has been calculated that the annual produce of $2\frac{1}{2}$ acres of land will—in the form of mutton—sustain one man. The same under wheat would support 16 men. Corn growing gives employ to three men where meat growing only employs one. One acre of good turf will grow 180 lbs. of meat, and same land would grow in same time, 1,800 lbs. of wheat.

A vegetarian diet is far more healthful than a mixed diet. I could quote many cases of recovery from severe complaints did time permit. Vegetarians are free from cholera, and there is no evidence of even a single case of cholera, though it has entered families where part were vegetarians and it had not seized them, whilst flesh eaters in same family were seized.

Rheumatism, gout, dyspepsia, constipation, liver and kidney complaints, nervous disorders, blood, skin, and other diseases may be prevented and cured by the diet alone, and without the use of drugs in any form. "Whoso is sparing in diet doctors himself."

The Turks astonished our doctors by their rapid recovery from severe wounds during the Russo-Turkish war. Their diet was frugivorous. It is significant that no drugs or patent medicines are advertised in vegetarian journals.

The highest sentiments of humane men and compassionate women, revolt at the cruelty, the degrading sights, the distressing cries, and the perpetual bloodshed which inevitably surround the rearing, transit, and slaughter of animals. I can only touch on the question of diseased meat and sausages. The number of convictions for selling meat unfit for food will speak for themselves. How many such cases escape detection?

One of the Chicago Meat Inspectors declares that eight out of every ten carcasses that go into the market are tainted with disease. I could give other startling facts did time permit, and the subject is loathsome.

Then again, some men say "It may suit you but it would not suit me." It is a fact that some men can stand more than others as regards improper diet, dissipation, hard work, worry, and irregular hours. But when it comes to a question of good, pure, natural and healthy food, we do not differ. As well say that any given poison will kill nine men out of ten, but the tenth—by reason of a different constitution—escapes death. No, the poison kills all; and with a fair trial the vegetarian diet will suit all.

Then some say "I have tried the diet and it did not agree with me." On enquiring into such cases I invariably found that the failure was due to ignorance of the subject, and an unfair trial. On going into one such case, I found the speaker had based his trial and rejection of the diet on one meal only, and this is only a typical case.

In closing, I may say that the chief difficulty in the way of the general adoption of what is admitted to be the purest and best food for mankind, is the prejudice of the rich and the want of knowledge of the poor. The ladies, too, are most against it, because they are more conservative—except in fashions—than men. Let me recommend you all to give the diet a fair trial. Of course, at first it is difficult to give up meat, but then the drunkard cannot easily give up his acquired taste for drink. The first taste is also a point, but let me remind you of the first taste of beer, spirits, claret, tomatoes, and the first smoke. Advance and others will follow.

Persevere, and your taste will become so pure that you will enjoy your food as you never enjoyed it before.

P. S. Those desiring to investigate this matter further should write for a copy of "Food, Home and Garden," published by Rev. Henry S. Clubb, 310 Chesnut St., Philadelphia, Pa., and "Laws of Life," published by James H. Jackson, M. D., Dansville N. Y.—Mention our book and sample copies will be sent you, free.



(FROM A LIFE PHOTOGRAPH.)

The Power of Personal Magnetism.

CHAPTER VII.

PERSONAL MAGNETISM.

"The Silent Influence of a Magnetic person is irresistible."

THE term Personal Magnetism has been applied to a subtle force existing in man, which, it was discovered during the last century, was capable of producing upon others, effects similar to those produced by the magnet, hence the name; Personal Magnetism.

Although much has been said and written upon the subject, and it is generally admitted that such a power resides in man, yet there are not wanting those who, while laying claim to intelligence and learning, deny in toto the existence of any such force.

Not only are the deniers of Personal Magnetism to be found among the people (as distinguished from the schools of Science and Medicine), but among scientists as well; and by far too frequently in the ranks of the medical profession, to whom of all others the subject most strongly commends itself. This is not as it should be, for medical science has not yet attained such a degree of perfection as to render unnecessary the investigation of still further means of cure; far from it: and it is a duty the medical profession owes, not only to itself, but to those whose health and whose lives are confided to its care, that every means which promises to contribute to the greater efficiency of our present therapeia, should be carefully and diligently investigated and if proved worthy, should be accorded its rightful place.

Why the prejudices of the medical profession should for

so long a time, have deprived it of the aid of this most valuable agent in the cure of disease, is a question most difficult to answer; yet such is a fact, and it redounds little to the credit of the profession, that, to this day, so far as it is concerned, the subject remains almost uninvestigated. Nay, more; when the subject is broached, or the physician is consulted by some friend as to the advisability of employing this means, it is generally dismissed with a sneer and the usual epithets of humbug, delusion, and imagination. This manner of dealing with a subject of such vast importance to the sick certainly is not scientific. It is not rational. Is it thus we receive the discovery of a new drug, or some new method of operation in surgery? Not by any means. The drug immediately goes through the proving process, and the surgeon anxiously awaits the opportunity to test the efficacy of the new method; but this force, which is potent where drugs fail and which promises in many cases to dispense with the necessity of surgical operation, is neglected and ridiculed, when it should be gladly received and cherished.

There is also another class of deniers, who, while they employ the Magnetic force in the treatment of disease, ascribe the valuable results accruing therefrom entirely to the method of application, namely, Manipulation. They claim that the benefits derived from this therapeutic means are solely due to the mechanical effects of the treatment, and scout the idea of the action of a vital element. While manipulation is, of itself, undoubtedly beneficial, yet, by this means alone, we cannot account for the very marked effects so often produced by this treatment; and where mechanical force alone is employed as a remedial agent, as in the movement cure, where machinery takes the place of the hands, though the action is much more profound and thorough, I have yet to learn that it has accomplished such valuable results as have been obtained by the hands. But aside from all this, there is ample proof to show that to manipulation alone is not due all of the beneficial effects of this treatment. I have myself treated many cases of an inflammatory character, including acute rheumatism, where ordinary manipulation was at first impossible, owing to extreme sensitiveness; but where

by holding the hands lightly over the inflamed part, the sensitiveness has been gradually diminished until full manipulatory action could be carried on with but little or no suffering, and, I am happy to add, in nearly every such case, so far as my memory serves me, the relief has been prompt and permanent.

Is there nothing in all this, then, to prove the action of some force independent of mechanical effect? It certainly seems so to me, and I could give many more instances, within my own experience, all tending to demonstrate this fact, and enough evidence of this kind could be obtained from others, if needed, to fill a volume.

The qualifications of the author for such an inquiry are of the very highest kind. I possess a fair scientific education, combined with extensive experience. My life has been devoted to this science, and its application to the practical purposes of mankind. All my previous researches bear testimony to this, and at the same time prove that I possess some ingenuity and skill in devising and performing experiments; and more important than all, extreme caution in adopting conclusions; reserve in propounding theories, and conscientiousness in reporting observations. I have been found fault with for too great minuteness of detail, but this fault, if it be a fault, arises from my love of truth and accuracy; a quality which, when applied to such researches as the present, becomes invaluable and cannot easily be pushed to excess,

We have the most conclusive evidence of the existence in man of the peculiar force called Personal Magnetism, and also that it is conductible and can be imparted. This testimony is all the more valuable, as the facts here stated can be verified at any time by all who chose to investigate the subject. How ridiculous, then, in the face of such testimony as this, are the denials of those who assume to pronounce upon the subject without in the least having qualified themselves so to do.

As a therapeutic means, this force has every reason to recommend it to the physician. While it in no way interferes with the action of a drug, it is efficient where drugs most conspicuously fail; and as an auxiliary to surgical and medical treatment, it will, when better understood, fill a need that has

long been felt. For instance in those cases where surgical interference is necessary, and yet where the condition of the patient is such as to render an operation unsafe, there is no other means that will so quickly impart vitality, and that will tend so much to insure a successful result as this. And in those adynamic diseases, where the enfeebled system fails to respond to drug action, this force will prove most valuable.

While the Magnetic force has proved efficacious in both acute and chronic diseases, it is in the cure of the latter that it has achieved its greatest success; especially in the treatment of this class of maladies, it is destined to form an important part of the therapeutics of the future; and in those diseases which have proved the least amenable to ordinary methods of cure, it will be our chief reliance.

In the treatment of that fearful and mysterious disease, insanity, I believe that this force is yet to play an important part. Although my experience in this direction has been limited, and I cannot speak with that degree of confidence regarding its efficiency in this, as in other ills to which flesh is heir, yet the results so far attained seem to warrant its thorough trial in this disease.

I could cite many cases, showing the value of this force in various diseases; but the limits of this book will not permit. I will merely state that by this means I have cured many cases of nervous affections and numerous other forms of disease coming under the head of chronic. Many of these cases having first tried the ordinary method of cure without success.

The results attained by this force in those diseases incident to women, especially entitle it to the consideration of the profession as an auxiliary treatment in such cases.

In fact Personal Magnetism is a scientific fact. If it be not a fact, "then do no facts exist in any department of science." That it has proved itself a most powerful therapeutic means, is also a fact. Such being the case, the duty of the medical profession in regard to this matter is perfectly plain.

The origin of Personal Magnetism is coeval with the creation of Eve. The extremely subtile and invisible fluid, which when in contact with the animal brain, is capable of performing all the phenomena of this wonderful science, had existed

millions on millions of years anterior to the creation of man, and is probably coeval with creation itself. The sun's rays must pass through a suitable medium to cause the phenomenon of light—so this invisible fluid continued unknown, though not inactive, until some of its inherent properties were developed in passing through a suitable medium, which was found to be the complicate and delicate brain of the highest order in the organized forms of creation.

The most learned among men are but children in embryo, when their researches in science are compared with the vast and unlimited field which remains unexplored. Innumerable are the forms imprinted on the brain in the life time of man. Each form was a phenomenon; each in turn became familiar; the whole becomes monotonous, and the imagination, aided by the inventive genius of the brain, seeks among the countless millions of forms in creation for some new phenomena to feed the insatiate vortex of familiar monotony.

In the eager desire to reach after phenomena, the reasoning faculties are dormant, and man is capable only of admiring the wonderful effect on his brain without knowing the cause which produced it; when with less eagerness and more reason, man could refer to his brain which ever retains the impression received from innumerable objects, among which may be discovered forms sufficiently analagous to reconcile the most wonderful phenomenon to the known and familiar laws of nature, continually in operation around us; so the effects of Personal Magnetism continued to be seen, felt and admired in its various modifications, long before it received a name among the sciences of the earth. In my instructions I give the theory which harmonizes and reconciles all the phenomena attending this science, and show the natural causes continually operating to produce it. I likewise, divest it of every supernatural attribute which its votaries and opposers are so zealous in ascribing to it. Enough for the present chapter will show its origin, its rise, and developments, under the various wrongly applied names of charms, sorcery, beguilements, fortune-telling by the Gipsies, and witchcraft of the ancients and moderns.

The same fluid which now unperceived by the keenest eye, is flowing through all organized matter, supporting life. when

in a just equilibrium, and producing the effects called PERSONAL MAGNETISM, when forced from its natural channel, was in existence from the creation, and commenced its unnatural effects on our race in the garden of Eden. The beguilement by the serpent was merely the effects of this mysterious fluid operating on the brain and nervous system of Eve. The same fluid held Adam in a magnetic sleep when he committed the unholy deed for which, we, his posterity, are doomed to suffer as penance. The snake at all times has used the same fluid in subduing the feathered tribe. The charm attributed to this reptile, is the self same magnetism which is now the subject of wonder in its effects on the brain of civilized man. The sorcerers of India knew the power of this fluid, and used it for the vilest purposes of deception. Witchcraft in all countries, was a branch of Personal Magnetism; it was the effect of the magnetic fluid, called a "volition of the will, emanating from the witch by the animal force of the nerves;" the "bewitched" was the needle obeying the will of the magnet, and exhibiting all the phenomena common to the present science of Magnetism. The rat catcher's charm and the soothing power possessed by many of curing scalded and burned flesh, are volitions of the will, and modified branches of this heretofore intricate science.

Personal Magnetism produces the same and more results, and on persons wide awake, while they are perfectly conscious of relations and things.

It has the vast advantage of producing the same results on one, or a hundred at the sametime!

Personal Magnetism produces all the phenomena, often without requiring any conditions of the patient; and it is the only theory that can consistently attempt to do so; it produces results, and tells how they are produced, when no conditions whatever are required of the patient!

Personal Magnetism operates without always requiring any conditions from the attending spectators! Thus multitudes have been affected and brought completely under control while there has been any amount of noise, mirth and excitement throughout the entire audience. In thousands of instances persons have been controled immediately in their

muscular emotions and mental impressions, in public audiences, when they were overwhelmed with emotion, and carried almost to phrenzy in their excitement.

Personal Magnetism operates on the entire audience at one and the same time, a thing never attempted or done by any other theory, old or new.

From the earliest times recorded in history we observe well authenticated accounts of persons appearing at various times, who seemed to be endowed with supernatural powers of mind or body, which have enabled them to influence their fellow men in a manner altogether inexplicable, according to any ordinary laws of nature.

Among the evidences of this fact we may mention the history of the ancient oracles, to which the wisest philosophers of antiquity bowed with a reverence that we now consider superstitious; the power of curing diseases by the touch, carried to an extent that seems to ordinary comprehension, absolutely miraculous; the influence possessed by great orators and certain religious impostors, who have from time to time led thousands of seemingly intelligent followers into the belief of the grossest absurdities that the imagination of man is capable of inventing; instance the recent case and absurd teachings of Teed in Chicago and Swienfurth in Rockford, the latter making numerous followers believe that he is a second Christ; the effects on health and conduct produced by what has been termed witchcraft, and attributed to the direct agency of the spirit of evil, with many other mysteries of a similar character.

However we may endeavor to rid ourselves of all belief in these unusual and seemingly unaccountable phenomena, the force, the multitude and the respectability of the evidence compel us reluctantly to admit the truth of these wonderful stories. We cannot refuse to acknowledge the facts, whatever we may think of theories and opinions based upon them. That man possesses some mysterious power over the feelings, thoughts and even the vital operations of his fellow-man—a power that cannot be resisted, and may be employed for good purpose at least, if not for evil ones—is a belief that has prevailed from the earliest times down to the present day. But it is only since the progress of physiology, electrical and mag-

netic science, during the last century, that anything like a theory or philosophical explanation of these curious facts has been attempted. When it was found out that the nerves of an animal could be violently excited by a mere contact of different metals, and that a slight spark of electricity, would produce convulsions in the body of a dead animal, it was very natural that all the unaccountable effects produced upon the human system by external agents. should be attributed to the subtile and invisible fluid that could thus seemingly awake the dead! The effects of the electric shock on the living body, were well calculated to cause a belief that the nervous system was constantly under the influence of this fluid; and numerous curious experiments were made which tended to convince many philosophers that life itself was but the result of the action of electricity circulating through the nerves, and probably formed in the brain for this express purpose,

When the identity of electricity and lightning had been proved by Dr. Franklin, when the strange action of metals upon the nerves was traced to the same general cause, and when it was discovered that the wonderful power of the magnetic needle to point to one fixed spot in the heavens could be given, taken away, or altered by lightning, electricity or galvanism, it is not surprising that those who considered electricity as the vital principle, should give the name of Personal Magnetism to the power by which one individual appeared to be able to draw or attract another.

Man has the faculty of exercising over his fellow men a salutary influence in directing towards them, by his will, the vital principle,

The name of Personal Magnetism has been given to this faculty; it is an extention of the power which all living beings have, of acting upon those who submitted to their will.

We perceive this faculty only by its results; and we make no use of it, except so far as we will use it.

It appears from observation that the rules are subject to some exceptions; for there are a few persons so happily constituted, that they have been known to magnetize others without any intention, and even when they had no faith in the science; but these cases very seldom occur. Many of the wonderful

effects of oratory, and certain religious exercises, as well as the personal influence of some physicians in curing the sick by their manner and presence, almost without medicine, are probably owing to a magnetic influence, of which the actors are themselves unconscious.

There is a wonderful and all sufficient power in nature operating by its own occult law and living energy; as grand as it is mysterious; surpassing the knowledge of untutored intellect; as extensive as the illimitable universe. All space is full of this power, and alive with its omnipotent energy; all nature is full of its manifestations, and reveals its power and presence in everything—every moment of time. It is HEARD in the murmuring breeze, in the howling winds, in the roaring ocean, in the quaking earth, and in the pealing thunder; it is SEEN in the shining sun, in the glistening stars, and in the flashing lightning; it is FELT in the balmy air, in the mineral magnet, in the perfuming vegetable, in the electric eel, in the charming serpent, in the magnetic man, and in the fascinating woman.

This wonderful power has been employed to some extent by the learned, and wise, and brave of all ages—by the African von-doo, the Chaldean astrologer, the Persian magi, the Hindoo fakir, the Egyptian priest, the Hebrew prophet, and by the wonder-workers of all ages and climes. But it is only in modern times, and but very recently, that this vast and unlimited power has been known and employed successfully. Ancient sages and medieval philosophers strove in vain to solve the problem and find the power. It remained for the present-day scientists, with their better knowledge, clearer light, and higher perception, to break the seal, unlock the door of nature, discover the power, and reveal its method of operation. This now has been done, making a plain science of what was an impenetrable mystery and making its processes so plain that any intelligent man or woman can learn to employ its invincible power with wonderful success, excelling the marvels of the past as far as day excels night.

Both men and women possess this power in an equal degree, but moral and intellectual superiority causes different degrees of power. Good health also increases the power, be-

cause it is a mark of vital energy. When all these advantages in a high degree are combined in one individual, he is often found to possess such magnetic power that sometimes he may be obliged to modify it. The power is very much increased by practice.

The magnetic influence flows from all parts of the body, and the will may direct it anywhere; but the hands and the eyes are better fitted than other parts to throw off and direct the current directed by the will.

Magnetism can be conveyed to great distances when persons are in perfect communication.

There are some individuals who are sensible of magnetic action; and the same individuals are more or less so, according to their temporary dispositions at that moment.

We have endeavored to raise human magnetism to a fixed science, ascertain its proper laws and conditions, and take away the dark veil of obscurity that had heretofore enshrouded it, and raise it from the dust in which ignorant pretenders had trailed it, and make it a sublime power available for the promotion of human happiness, and that we have succeeded the many wonderful cures that we have made, and happiness promoted, is incontestible evidence.

The character of our most earnest patrons is a matter of great satisfaction to us; for while it embraces all classes, yet a very large proportion of our warmest friends are from the learned professions and the shrewd business men of the country—men not to be deceived by the visionary or unreal—who, having seen wonders wrought in their own lives or among intimate friends are willing to put pen to paper, unsolicited, and deliberately assure us that \$1,000 or \$5,000 would not tempt them to part with this knowledge if it could not be replaced.

The author of this wonderful method, while producing and perfecting it, by many years of discovery, invention, and experiment, has established beyond successful contradiction the facts following:

That all disease is but a decrease of vital force.

That both health and disease depend upon the electrical conditions of the body.

That with this method we absolutely control the electrical condition of the body, overcome the process of disease, and restore the patient to health with a rapidity hitherto unknown and we unhesitatingly pronounce that for safety, certainty, and success, it has no equal as a curative agent.

It is a dignified, exalted, fascinating study, health giving in its nature, producing a pleasant current in the stream of life, giving buoyancy to the health, steadiness to the nerves, activity to the brain, cheerfulness to the disposition, manliness and womanliness to the character, kindness to the heart, and influence to the entire person. It might be used basely by the lawyer in handling witnesses and juries, by the speaker in misleading audiences, by the lover to win his choice or the lady to conquer her sweet-heart, but for the fact that such debasement is unworthy the honor of the true student of any art, and beneath the dignity of respectable people.

The great secrets which I propose to unfold, are arranged in parts, each giving certain exercises which develop Magnetism, at the same time building up the physical man. To study these lessons is to gain a fund of physiological, pathological and therapeutical knowledge that a hundred times the cost of the lessons would not purchase from its owner could it be given back and blotted from his memory.

New revelations are taught, enabling any one, as it were, to live a new or double life, and thus enjoy THE GREATEST BLISS EVER KNOWN to mortals here or elsewhere. To understand the art is to gain the very throne of perfection itself.

With these secrets in one's possession, everything of a mysterious nature will disappear as rapidly as the dew vanishes before the sun, and this Sublime, Beneficial and Glorious Science will shine forth in magnificent splendor, adding joy and comfort, as well as long life, health, pleasure and happiness. Bear in mind that the science, or art, is here divested of mystery, and made so simple that any one can readily understand, become familiar with, and successfully practice it.

Some may call me at first an enthusiast, or may think I am afflicted with a species of monomania on the subject. If so, there is some "method in my madness." I have a double interest at stake--yours and mine. I devote my time and

attention wholly to the subject, and seek a reasonable remuneration for my services. I endeavor to give true value for money paid me—it cannot be expected that all my labor and expenditure is gratuitous.

Recollect this is no “catch penny” humbug, but a science as true and reliable as the stars, and caused me many years of anxious labor, study and research, both in public and private; it is not one of the many swindles advertised, which no really sensible person would for a moment notice, and which are only intended to catch the foolish and simple-minded.

You are dealing with one who is not ashamed of his profession, but is proud of being a teacher of this wonderful science.

This wonderful art which has cost me more than fifteen years of the most careful study and experimentation, is furnished with the understanding that outsiders are not entitled to the benefits of its revelations unless they shall procure the same direct from me.

In divulging these Secrets we are obliged to require a “Pledge of Honor” from those purchasing them, not to show or reveal their contents in any way. This is for our own protection, and is the only means by which our just rights in the discoveries can be maintained.

THIS NEW SYSTEM should be studied particularly by those whose lives have been failures. Those who acquire Personal Magnetism are “masters of the situation.” Anyone can learn this Wonderful art, and will find in it the secret of success in all matters relating to matrimony, business, social and professional life.

As there are no two persons exactly alike in the world, there must necessarily be special instructions suited to the condition, temperament, age and health of each person, which guarantees to all a successful accomplishment of this work.

All I need to know to fully understand your case, is to receive answers to certain questions which will be asked you at the proper time; this makes our plan especially valuable, as it deals privately with you.

Parties interested in the matter should write the author for further particulars.



Hypnotized subjects laboring under the halucination that they are Musicians.

CHAPTER VIII.

HYPNOTISM.

“ All are parts of one stupendous whole.
Whose body nature is, and God the soul.”

NOW that the old mystical and often misused animal magnetism has, under the modern name of hypnotism, entered upon a more scientific stage, and that prominent men in France, Germany, England and the United States, especially during the last decade, have commenced to separate the wheat from the chaff of this important subject, no educated person should be ignorant of it, and above all, no physician should pass it by on account of prejudice.

Hence I have decided to try and give an easily comprehensible account of the development and present status of hypnotism, for the benefit of physicians as well as lawyers and of the interested public.

Formerly it was supposed that only weak, sickly nervous persons, and especially hysterical women, were susceptible to hypnotism. Later experiences have shown that almost anybody can be hypnotized. A difference, however, must be made between those whom it is easy and those whom it is difficult to hypnotize.

These suggested illusions can effect all the senses and can be varied *ad infinitum* according to the will of the hypnotizer. By deception of SIGHT the room may be

changed into a street, a garden, a cemetery, a lake; present persons may be made to change appearance; strangers to appear, objects to change form and color. On a blank sheet of paper all possible figures can be made to appear to the imagination. The hypnotized can be made to cast up long accounts with the numbers that they imagine they see on the paper.

To the HEARING the voices of unknown persons can be made to sound like those of friends; under complete silence sounds of birds and various animals can be produced, as can also voices, that speak gently or loudly, that praise, insult or scold.

The SENSE OF TASTE can be so deceived that raw onions taste like the most delicious peaches; that the sweet tastes sour, the sour sweet; even vomiting may be caused by merely declaring a draught of water, after it is in the stomach, to be an emetic.

The SENSE OF SMELL can be made to find the strongest odor in objects that have no smell at all, or to find the fragrance of roses in assafoetida, or abominal odors in a fragrant rose.

The SENSE OF TOUCH can be deceived and cheated in various ways. In the part of the body that is declared insensible incisions can be made with sharp needles, burning irons or keen-edged knives, without being noticed. The pain from an imaginary wound also arouses other hallucinations;—blood seems to run and the wound is carefully bandaged.

On the night of January 26, 1893, I gave a demonstration of hypnotism before the faculty and clinic of the Hahnemann Medical College of this city, and while one of the subjects was under hypnotic control I passed a lady's

hat pin completely through his tongue and allowed it to remain there for some time without the subject experiencing any unpleasantness whatever, thus proving that he could as easily undergo any surgical operation, no matter how painful or difficult with the same degree of equanimity.

The pulse of the same subject was also caused to vary from 70 to 120, and many different hallucinations were produced upon him mentally, after first being written on a blackboard by one of the professors.

There was no possible way of communicating these different sensations other than by the power of mind over mind.

The previous life of the patient can also be recalled in the most vivid manner either in whole or in part. For instance, if a soldier is hypnotized, some battle he has fought can be brought to his remembrance, and he will act, think and speak as if on the battle field. Or, give an old lady a doll, and tell her that she is a child once more, and, if you try to take away the plaything, she will cry and call for her mamma. In the same way it is possible to make persons believe that they are kings, beggars, actors, or anything else one may wish. One can also make them perform actions after awakening—actions which have been suggested to them during hypnotic sleep.

It has been said by various authorities that hypnotism may exert injuries or even irretrievable injury in many ways. Some opine that it may produce grave disorders of the nervous system, such as paralysis; others state that it will rob the individuals of their will power, that it may convert a strong-minded person into a weak, vacillating fool. Others, again, believe that hypnotism greatly damages the intellectual powers, and others that insanity may

be produced by its repeated exhibitions. Some there are who say that persons may be induced to commit crime, which is instigated by the hypnotizer, and very many writers express the opinion that a person once having been hypnotized is liable to fall an easy prey to any charlatan he may come in contact with. Apart from these various charges which have been brought against hypnotism, we must remember those cases in which it is said that during the hypnotic sleep grave crimes against the person have been committed. It would be, I think, unnatural were not the power of hypnotism overrated by the laity, and it is, I suppose, as natural that scientific men should view it with suspicion.

No unbiassed observer would deny that all kinds of mischief may be wrought by hypnotism, for the prevention of which legal regulations are necessary to forbid any save professional men to practice the art. It is true that thefts are committed, notwithstanding that stealing is forbidden and punished, and with little doubt we shall live to see many evils brought about by hypnotism. But on this account should we be justified in decrying a highly important therapeutic agent? I think not. Hypnotic suggestion used for therapeutic purposes in the hands of an experienced person is absolutely free from danger, and I have no hesitation in asserting that, according to my experience, hypnotism when well managed can do no possible harm.

It is far easier for an evil disposed person to do harm to a hypnotized subject, by means of indirect and cunning suggestions, than by committing outrages. Yet I believe it to be possible for a hypnotized person to be murdered, to be robbed, just as it is possible for the same crimes to be

committed on an insensible, idiotic or apparently dead person, but it does not follow that such a crime would not be discovered.

It has been suggested that a suspected or accused person might be hypnotized against his will in order to obtain from him admissions or information respecting the fact of accusation. This process, which resembles that of torture, would have the same danger of leading a suspected person to confess a crime of which he is not really guilty. It is, however, true that secrets can be discovered during the hypnotic sleep, and so in an extreme case it might perhaps be justifiably employed.

The greatest difficulty in discovering such crimes lies in the loss of memory which obtains on awaking from a deep hypnotic sleep. Such loss of memory may indeed in most cases be insured.

With regard to crimes committed upon the person when in a hypnotic condition, the possibility varies with the stage of hypnotic sleep in which the individual is at the time. In a state of lethargy anything is possible, the person being absolutely unconscious; but when in the somnambulistic state the individual may know what is being done, and may try, and sometimes successfully, to resist.

Apart from direct crimes against the person, it is quite possible for individuals when hypnotized to be compelled to sign checks or even to commit forgery, and the description which Walter Besant has given in "*Her Paulus*" is well borne out by facts. Doctors practicing hypnotism run the risk of having false charges made against them, and it therefore necessitates their acting with excessive caution.

It is an old story now that surgical operations can be performed painlessly upon a hypnotized person, and, as I

previously mentioned, it is probable that, had chloroform not been discovered as an anæsthetic, hypnotism would be in a very different position now from what it is.

I am not sure, however, that in obstetric practice hypnotism may have a future before it. In looking over the literature on the subject there are, it is true, not very many cases on record, and naturally some of them are failures, yet we do find certain cases in which women have been hypnotized, and labor has gone on to a successful issue quite painlessly. As a matter of fact, it seems that it is difficult, although possible, to hypnotize a woman for the first time after labor has commenced; but, especially, if the woman has been hypnotized several times previously, there appears to be no doubt that the method may be employed successfully.

This power can be beneficially directed to the cure of a variety of diseases which are not only intractable but altogether incurable by ordinary treatment.

No one, I suppose, claims for hypnotism that it is a panacea for all the ills that flesh is heir to, yet it seems to me that on reviewing the field in which it has been successfully employed it must be admitted that it should occupy a place in our therapeutic methods.

I prophesy that the time will come when hypnotism will be used to lead youths of bad character into paths of rectitude, for bad habits may be eradicated by means of hypnotism used as a therapeutic agent.

MENTAL SUGGESTION.—In our description of the many effects of hypnotism, and of the wide influence of suggestion, we have arrived at phenomena more and more wonderful and difficult to understand. Until now, however,

we have been somewhat able to follow the natural ways suggestion chooses for imparting the ideas and will of one man to the brain of another. We now come to a group of phenomena in which the ordinary mental routes and stages in the journey of ideas from one brain to another are disregarded and the interval is passed with one leap—we refer to the effects of the so-called MENTAL SUGGESTIONS, previously referred to in the use of the young man exhibited before the 300 doctors at Hahnemann Medical College, which might be defined as transmission of thought, and which, from a certain point of view, also embraces MIND-READING, for by “SUGGESTION MENTALE” the French mean the operation by which thought, sensation, will, or any psychical force affects the brain of another directly, in what may be called an immaterial manner, without manifesting itself by anything perceptible to the external senses,—neither by words, looks, gesture, posture, etc., as in the form of suggestion previously discussed

It is with a certain hesitation that we enter upon this as yet mysterious subject; but it should be said of this, and equally of magnetism and hypnotism generally, that their abuse by charlatan and the knave must not obscure the real facts which a conscientious scientific investigation has brought to light; and even though the explanation may be difficult, it is useless to deny and conceal facts of whose reality many experienced scientists and other sensible persons of the most civilized countries are already convinced

The experiments just mentioned, which, with reference to scientific accuracy and control leave nothing more to desire, thus prove unquestionably that, at least with the aid of hypnotism, one person—the hypnotized one—can directly

understand what takes place in the brain of the other—the hypnotizer—without the usual meditation—perception—by the external senses.

TRANSMISSION OF SENSATIONS.—According to unquestionable testimony there are a number of cases of somnambulists, both in ancient and modern times, showing ability to FEEL hidden sufferings of others, to feel another's pain in the corresponding part of their own bodies, and in this manner, without further direction, to discover the internal disorders of others.

Omitting the more or less convincing reports of all the magnetizers we turn directly to the scientific experiments performed in our day, under strict control, which give unquestionable proof that not only pain and sensations or mental perceptions, but also moods, affections and even specific perceptions of taste can by mental suggestion be transmitted from one individual to another.

Although the facts hitherto mentioned are by many scientists considered sufficient proofs for the theory that a magnetizer can govern his subject with his will alone without giving any perceptible expression to it, yet we demand still stronger evidence of the existence of a purely mental suggestion. For, as long as the magnetizer is in the same room as the subject, it may be possible that the generally sharpened senses of the latter can, at the right moment, perceive some slight external sign of the magnetizer's will, and that the suggestion is still in some imperceptible way transmitted through the senses.

Only when the operator is in another room or at a distance can one be perfectly sure that there is no possibility of ordinary communication between him and the subject

Consequently the question would arise: Is there such a thing as mental suggestion from a distance?

Subjects are sometimes found of such sensitiveness that they can be acted upon through walls and partitions on occasions when it could not possibly be supposed that they have any knowledge of your intention. They feel your presence; they know when you absent yourself: they go to sleep and wake according to your will. This fact I have often proven to students in my private classes.

CLAIRVOYANCE.—While “animal magnetism” was in vogue this name was generally given to the wonderful gift, found in a great many somnambulists, of seeing clearly into darkness—both literally and figuratively speaking—that is, perceiving by the external senses with supernatural acuteness, and also to grasping by the internal sense things that were beyond the natural power of conception, in addition to a certain divinatory or prophetic power of reading the thoughts and feelings of others; of discovering hidden things; of predicting future events; of speaking foreign languages, etc. Nothing has been so misused in the service of humbug and charlatanry as the clairvoyance. The narratives that are cited in evidence must consequently be received with the greatest caution. But even after the most careful selection so much that refers to the subject still remains that it proves worthy of scientific investigation; and the best key for solving these enigmas we have doubtless already found in hypnotism, and especially in the modern theory of suggestion.

When like a prophetess she tells the thoughts, secrets or past experiences of persons present, who are to her entire strangers, she has most likely received her information in the same way;—and thus vanishes the nimbus of the super-

natural art of divination with which she has been surrounded. However, it should here be remembered that, although such thoughts and memories which for the moment are clearest to him who transmits the suggestion, are more easily transmitted to the somnambulist, yet there are cases which seem to indicate that also the contents of a clouded memory can in this way be brought out. It is for this reason that the somnambulist will sometimes tell things which are not in the thoughts of any of those present—which perhaps have been forgotten by him whom they concern—but of which at least enough memory remains to make them recognized as true by those concerned.

Much more could be said about the great role that seems to be played by suggestion, and especially by mental suggestion, in the causing and explaining of various miraculous phenomena, so called, which can be found not only in hypnotism, but also within the sphere of everything mystic—not least within spiritualism—and even in everyday life. But it remains for the science of the future to throw more light on this subject which is still wrapped in obscurity.

IMAGINATION is a thing that is looked upon with a certain contempt. With the phrase: "It is only imagination," persons believe themselves to be rid of the matter. Imagination, however, is without doubt one of the greatest resources which the human soul possesses; and with this force, rightly used, man can achieve what are by the ignorant accounted miracles. In all times mankind has more or less consciously—and generally less—used magnetism and hypnotism in the service of therapeutics. Manifold are the ways of using these forces for the curing of diseases. The principle means for this purpose has always, although often

unconsciously, been suggestive of imagination. Hence the proper name for this curative method is nowadays neither magnetic nor hypnotic cure, but SUGGESTIVE THERAPEUTICS. The realists of our day have altogether too great an inclination to scorn the mystic words: "Faith helps." Through suggestion these words begin to get their scientific explanation and their mystic veil begins to be lifted.

We have previously shown how this means can be advantageously used for the improvement of man's character—as a powerful means of moral education. But whether the effect shall be good or bad rests entirely with the operator, and in the hands of an unscrupulous hypnotizer is as likely to be misused as not; for no one is so easily led as a hypnotized subject, and the bad instincts and impulses can be awakened as easily as the noble ones.

Bailly's report in 1784 pointed out how easily passions could be awakened by the close contrast between the magnetizer and his female subject, especially by the passes then in use and other methods altogether too familiar. Hence it is of the greatest importance that hypnotism be practiced only by honorable, conscientious and pure-minded persons, who do not misuse the great influence and sympathy which they gain over their patients by this means.

But the hypnotized can be injured not only by the weakening effect of the hypnosis on the nervous system, but also by suggestions of such a kind that with or without the operator's intention they cause injurious and even fatal effects. Even in those not hypnotized imagination can be so strong that they may be frightened to disease or death. The story is told of a young girl, sixteen years of age, who

was nearly frightened to death by the joke of a kinsman, merely by his making her believe that she had taken a strong poison instead of a harmless drug. All the symptoms of poisoning were fully developed, when at the last minute she was informed of the joke and was saved.

Quite recently a medico-legal examination was made of a woman who was supposed to have shortened her life by poison. The investigation brought to light the fact that she had taken perfectly harmless powder, in the belief that it was a deadly poison, and, as no other cause of death was found, it must be supposed that her imagination as to the efficiency of the powder had caused her death.

With the consent of Napoleon III. a scientist had a criminal tied to a table, with his eyes blindfolded, under the pretext that he was going to open the man's carotid artery and let him bleed to death. With a needle he made a slight scratch on the criminal's neck and had water dropping into a vessel that stood underneath, while all around an awful silence prevailed. The victim, believing that he had heard his life-blood flowing away, really died after six minutes.

A horrible joke by some students produced the same result.

A disagreeable janitor was one night lured into a room, where he was solemnly tried and sentenced to death by decapitation. The terrified man was led into a corner and placed on a block, beside which stood a sharp axe; after his eyes had been blindfolded he was given a blow on the neck with a wet towel, and when they lifted him up he was dead. You, dear reader, can no doubt recall similar cases with which you were familiar.

If such things can take place with waking persons, how much more easily might it not then be done with hypnotized and "suggested" ones.

The unconsciousness and loss of will, which are so easily caused in the hypnotized, can, of course, with the greatest facility be misused for immoral and criminal purposes. Rape, murder, robbery, theft, abduction, etc., are then easy to accomplish. In the beginning of this century the people of India knew that the easiest way to steal children and carry them away was to hypnotize them.

In France some remarkable medico legal cases have occurred with reference to crime against morality under hypnosis, one of them combined with abduction, but we do not consider it proper to quote here any details of these horrible and shocking occurrences, which we hope will stand alone in the history of misused hypnotism.

Besides by robbery and theft the hypnotized might easily be deprived of their property in a more delicate manner, so that it would look as if they voluntarily gave it away, if only a powerful suggestion were given in that direction.

In the same way the hypnotizer can abuse his influence over the sleeper, by compelling him to make out donations or make his will in the other's favor, and even to take upon himself the worst fictitious crimes.

Hence the answer to the question would be, that the hypnotized may fall hopeless victims to the most criminal and harmful actions of all kinds, not only while they sleep, but also after they have been awakened, and certain sensitive individuals even without being hypnotized. There lies such an infernal power in the hands of the hypnotizer

that every one ought to be strictly forbidden to meddle with hypnotism, except those who are honorable and trustworthy.

From the cases already mentioned it plainly follows that the hypnotized can by all kinds of suggestions be made not only to harm themselves but also others, and they may even be irresistibly driven to any crime. It is chiefly in this that the darkest side and worst dangers of hypnotism are found.

Those who voluntarily are in about the same predicament as those who by alcohol or other narcotic and soporific agents—such as opium, ether, chloral, chloroform, etc.—voluntarily put themselves into a state of bondage, where they cannot with certainty control their judgment of free will.

There are also those who can be hypnotized without their knowledge or will, and these must be considered entirely irresponsible. The circumstance before mentioned, that the somnambulists are not so dependent as the cataleptic automatons, but can make resistance, is, however, so difficult to estimate in each case, that no degree of the somnambulist's responsibility can very well be based on it.

On the other hand it is fully decided that the one most to blame for the suggested crime is the hypnotizer, or the one who has given the suggestion. On him the severest punishment of the law should fall in all its rigor, if he has abused his immense power over his fellow-men.

HOW TO HYPNOTIZE OR MESMERIZE.

It has been said by a professional operator that if a person addressing an audience of one thousand, should request them all to close their eyes and then say authorita-

tively, "you cannot open them!" he would find forty who would be unable to do so. That is to say, there are about four in every one hundred persons who are naturally in the psychological state. Although this proportion appears to me much larger than the facts warrant, still it cannot be denied that there are persons to be found who are naturally in this condition. In practice it will be found that even using the plan which we recommend as the best for inducing the psychological state, we cannot be always sure, in a audience of fifty or one hundred persons, of obtaining a number of subjects the first evening. For this reason lecturers and travelling operators are in the habit of taking a subject with them so as to be sure of having one to operate on. The second evening, however, there is almost certain to be two or three dozen persons in an audience of this size, under the psychological influence. At every succeeding trial, providing, of course, the audience remains the same, the proportion will be increased, showing conclusively that, although some persons are psychologized with much more difficulty than others all who persevere may finally be brought under this influence. Some have sat every evening for one hundred nights in succession before becoming psychological subjects, and finally became excellent ones; for others it has required two and even three hundred sittings to produce the same effect.

It is a matter of but a few minutes to put the psychologized subject in the mesmeric sleep. The phenomena exhibited in this state vary greatly with different individuals—in the majority of new mesmeric subjects we cannot perceive the least signs of consciousness—they pass into a deep sleep and remain in that state till awoke or until they awake of themselves. Deleuze, a French writer on the

subject, says that out of twenty persons mesmerized scarcely one becomes able to hear, talk, or move, during sleep, and out of five who do this not more than one is really clairvoyant—that is has the power of sight, and knowledge of what is passing at a distance. By others, it is held that about fifty per cent. of persons may be readily mesmerized by a good operator, either by inducing the psychological state, and then the mesmeric, or by directly producing this latter condition, and in this state will, sooner or later, exhibit a certain proportion of the clairvoyant phenomena. Be this as it may, it is undeniable that the subject's powers are increased in direct proportion with the number of sittings, and the operator's with every successful trial. Having disposed of these preliminaries we will now proceed to give instructions which, if strictly observed, will insure success.

In order to be a mesmerist the operator must have courage and self-confidence. Never think of failure, but always of success. Mesmerism is always the result of expectancy. Unless the subject expects you have the power you can never produce the effect. If there is resistance on the part of the subject you will always fail. They must first believe you have the power and second be perfectly willing. The operator must have self-confidence in a large degree; first, to convince the subject of your power; and, second, to restore him after you have him under your control. You have in the above few lines the whole secret of Mesmerism and I will now give you directions as to how to proceed. You will, after explaining to your volunteers what you propose to do and that there is no danger, etc., have them to take seats. Tell them to place their right hand around the left wrist, put both feet squarely

on the floor, close the eyes and keep perfectly quiet and passive and do just as you tell them. After remaining in this condition one or two minutes you will test them as follows: Take one or both hands and make passes from top of head or centre of forehead downward over the closed eyes. Talk all the time telling them to be passive. After making these passes for half a minute or longer, place your hand upon their head with the thumb pressing against the forehead about one inch above the eyes and say: "now open your eyes if you can." Speak as if you didn't think they could and if they are very sensitive to the influence they will find their eyes fastened. Should you fail the first time have them look you straight in the eye for a moment then tell them to again close their eyes and press as before on the upper part of the nose between the eyes but more firmly with a sort of circular motion and say firmly, "Now you cannot open your eyes." As soon as you succeed snap your finger at their left ear and say "all right, now, you can open them." No matter how intractable a subject he be, if he does not resist, and you persist, he will yield at last. It may take five minutes, it may take five sittings of half an hour each. At any rate it is useless to proceed farther until you do fasten his eyelids. The most important part of any trial upon a new subject is by your confident and assured manner towards him in undertaking to give him the apprehension of your power to close his eyes in a little while. The next step is to clasp their hands over their head, make a few passes over hands pressing their hands together and tell them to take them down if they can; after succeeding in this, make some passes from shoulders down and, also, along their limbs and tell them they can't get off their chair, and if you have succeeded in fastening their

eyes and hands, you will succeed in this. Always restore them by saying "all right," and snapping your fingers at the left ear. Don't keep them under the influence long at a time but change about with different subjects. You have now control of the whole muscular system. The next best step is to make a few passes over the head of one (not closing eyes) and say "why sir, your nose is bleeding," at the same time drawing your fingers down over the nose. When you succeed in this restore him by the "all right" and next, after making a few passes, tell him he has forgotten his name; when you succeed in doing this you then have him fully under control and ready for any experiment you wish. Each subject must be developed in this way. The operator should talk continually, the more the better, always with a tone of confidence. If you find a subject that is hard to restore, be firm, keep snapping the fingers and saying "all right." If you become excited after having a subject under control, he may remain in the condition for hours, which would cause excitement, but in my experience there is no danger if you manage things right. After you have a subject under control you can by only a few passes, and telling him there is no feeling in his hand, remove it, or do the same for any other part of the body, and while in this condition any operation can be performed and your "all right" will restore them.

The instructions for producing the hypnotic or mesmeric condition as given above are the same as published in the previous issue of our \$2.00 book, which was first published in 1884 and the second edition in 1888. The method is the one first used by us fifteen years ago and is the one now used by most professional mesmerists.

As a natural result it necessarily follows that a person devoting their attention to a subject for many years will make **new** discoveries; we have a most important one in hypnotism, by which a person is enabled to hypnotize almost instantaneously; thus not only saving time but controlling a greater percentage of people.

By this method a person can be hypnotized even against their will, which in some cases is important. As an illustration: A lady recently called to see us expressing a desire that her son, (a man of 42 years) be hypnotized for the purpose of curing him of the liquor habit, he having tried the "Keeley" and other cures without any good results. The son however was afraid of hypnotism and would not knowingly submit; a ruse however was concocted by which the young man was brought into my presence and I immediately hypnotized him with the most satisfactory results.

This instantaneous method of hypnotising, like many other wonderful discoveries, was the result of accident when under the dominion of a feverish impatience when professionally overtasked with patients desiring hypnotic treatment. Time being precious it occurred to me that possibly control might be secured like a flash and naturally enough my first efforts succeeded with astonishing rapidity; only a few minutes at the most being required when by the old method fully as much as twenty or thirty minutes' time was consumed.

Excited by my success and trying to provoke sleep more and more rapidly, in three minutes, in two minutes, finally in one minute and now usually only a second of time is necessary and my success is complete. This discovery has also opened up to me many new ideas which confirm in my

mind that the theories of not only Mesmer but Dr. Braid are erroneous, the former having explained it by the action of a certain fluid which is supposed to pass from the body of the former to that of the subject.

Dr. Braid and his followers claim that suggestion is the key to hypnotism. I claim that it is a combination of forces, a focusing of powers by which the mind of the subject is captivated by striking vividly his imagination, and the phenomena is not of a physical or pathological but a physiological problem. These facts and others of a like nature which I will not mention, prove to me that I have struck the key note to the surest way of affecting the imagination of a person and imposing upon him a strong will enabling me to work with lightning rapidity, without giving him time to reflect or recover his tranquility.

The reader is familiar with the time worn expressions, "mute with astonishment," "paralyzed with fear," "dead with fright," "pertrified with admiration," "riveted to the spot," "spell-bound;" all these come to the support of my system.

For reasons best known to myself I refrained from publishing this method in the present issue, nor will it appear in any subsequent issue of my book, in fact, it is my intention that it shall never be published in book form. Those however desiring to be further enlightened upon the subject, after satisfying me of their competency, will receive further information.

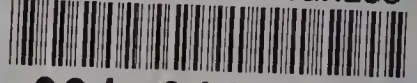
Very truly, yours,

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